

THE
HYMNES
AND SONGS OF
THE CHVRCH;

Diuided into two parts.

The first part comprehends the
Canonicall Hymnes, and such parcels of
Holy Scripture, as may properly be sung,
with some other ancient Songs
and Creeds.

The second part consists of Spiritual
Songs, appropriated to the seuerall Times
and Occasions obseruable in the
Church of England.

Translated and Composed,

BY

W.

Re: Hellinges

LONDON



Printed by the Assignes of
GEORGE WITMER,

Cum Priuilegio Regis Regali.

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TO THE HIGH AND
Mighty Prince, I A M E S, by the Grace of
God, *King of Great Britaine, France
and Ireland, Defender of the Faith, &c:*
Grace, Mercy and Peace, through
Jesus Christ our Lord.

THese *Hymnes* (Dread Soueraign)
hauing diuers waies receiued life
from your MAIESTIE, (as well
as that approbation which the
Church alloweth) are now imprinted ac-
cording to your Royall *Priniledge*, to
come abroad vnder your Gracious Prote-
ction. And what I deliuered vnto your
Princely view at seuerall times, I here pre-
sent again, incorporated into one Volume.
The first Part wherof, comprehends those
Canonicall *Hymnes*, which were written,
and left for our instruction, by the Holy
Ghost. And those are not onely plainly
and briefly expressed in *Lyrick verse*: but
A 2 by

The Epistle Dedicatorie

by their short *Prefaces*, properly applied also to the *Churches* particular occasions in these times. Inſomuch, that (howeuer ſome neglect them as impertinent) it is thereby apparant, that they appertaine no leſſe to vs, then vnto thoſe, in whoſe times they were firſt compoſed. And (if the coniecture of many good and learned men deceiue them not) the later Part, containing *Spiritual Songs*, appropriated to the ſeueral times and occasions obſeruable in the *Church of England* (together with brieſe Arguments, declaring the purpoſe of thoſe *Obſervations*) ſhall become a meanes both of encreaſing Knowledge, and Chriſtian Conformitie within your Dominions: Which, no doubt, your MAIESTIE wiſely foreſawe, when you pleaſed to graunt and command, that theſe *Hymnes* ſhould be annexed to all *Pſalme-bookes* in Engliſh Meeter. And I hope, you ſhall thereby encreaſe both the honour of God, and of your MAIESTIE. For, theſe *Hymnes*, and the knowledge which they offer, could no other way, with ſuch certainty, and ſo little inconuenience, be conueied to the
com.

The Epistle Dedicatorie.

common people, as by that meanes which your MAIESTIE hath graciously provided.

And now (maugre their malice, who labour to disparage & suppress these *Helps to Devotion*) they shall, I trust, haue free scope to worke that effect which is desired; and to which end, I was encouraged to translate and compose them. For, how meanly soeuer some men may thinke of this Endeauour; I trust the successe shall make it appeare, that the *Spirit of God* was the first moouer of the worke. Wherein, as I haue endeouored to make my Expressions such as may not bee contemptible to men of best vnderstandings: So I haue also labored to sute them to the nature of the Subiect, and the common Peoples capacities, without regard of catching the vaine blasts of Opinion. The same also hath beene the ayme of Master *Orlando Gibbons* (your MAIESTIES seruant, and one of the Gentlemen of your Honourable Chappell) in fitting them with tunes. For, he hath chosen to make his musicke agreeable to the matter, and

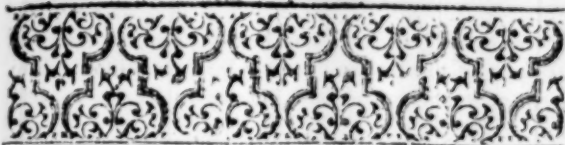
The Epistle Dedicatorie.

what the common apprehension can best admit ; rather then to the curious Fancies of the Time : Which path both of vs could more easily haue troden. Not caring therfore, what any of those shall censure, who are more apt to controule, then to consider ; I commit this to Gods blessing and Your fauourable Protection: Humbly beseeching your MAIESTIE, to accept of these our Endeouours ; and praying God to sanctifie both vs and this Worke to his glory : Wishing also (most vnfainedly) euerlasting consolations to your MAIESTIE, for those temporall Comforts you haue vouchsafed me, and that felicity here , which may aduance your happinesse in the life to come. Amen.

YOUR MAIESTIES

most Loyall Subiect,

GEORGE WITHER



THE FIRST PART OF
The H Y M N E S and S O N G S of the
 CHVRCH, containing those which are translated out of the *Canonicall Scripture*, together with such other *Hymnes and Creeds*, as haue anciently beene sung in the Church of
 ENGLAND.

The Preface.

R Laineſly falſe is their Suppoſition, who conceive that the Hymnes, Songs and Elegies of the Old Teſtament are impertinent to theſe later Ages of the Church. For, neither the *Aſtions*, nor writings of the *Auncient* Iſraelites, which are recorded by the Holy Spirit, were permitted to be done, or written for their owne ſakes, ſo much as that they might be profitable to warne and inſtruct vs of the latter Times; according to Saint Paul, 1. Cor. 10. And indeed, ſo much is not onely teſtified by that Apoſtle in the place afore recited, and throughout the Epiſtle to the Hebrewes; but the very names of thoſe Perſons and Places, mentioned in theſe Hymnes and Songs, doe manifeſt it, and farre better expreſſe the nature of that which they myſtically point out, then of what they are literally applied vnto; as thoſe who will looke into their proper ſignifications ſhall apparently diſcover. That therefore theſe parcels of Holy-Scripture (which are for the moſt part Meeter in their Original tongue) may be the better remembered, to the glory of God; and the

often repeated, to those ends for which they were written. They are here disposed into Lyrick-Verse; and doe make the First part of this Booke: which Booke is called, The Hymnes and Songs of the Church; not for that I would haue it thought part of the Churches Liturgie; but because they are made in the person of all the Faithfull, and do (for the most part) treat of those things which concerne the whole Catholike Church.



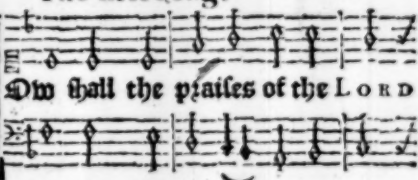
The first Song of Moses.

Exod. 13.

THis Song was composed and sung, to prayse the LORD, for the Israelites miraculous passage through the Red-Sea, & for their deliuey from those Egyptians, who were there drowned. It may (and should also) be sung in the Christian Congregations, or by their particular members, both with respect to the Historicall and Mysticall senses thereof. Historically, in commemoration of that particular Deliuernance, which God had so long agoe, and so wondrously vouchsafed to his persecuted and afflicted Church. Mystically, in acknowledgement of our own powerfull Deliuernance from the bondage of those spirituall Aduersaries, whereof those were the Types. For, Pharaoh (signifying vengeance) typified Our great Enemie, who with his host of Temptations, Afflictions, &c. pursueth vs in our passage to the spirituall Canaan. The Red-Sea represented our Baptisme, 1 Cor. 10.2. By the Dukes and Princes of Edom (mentioned in this Song) are prefigured those Powers and Friends of the kingdome of Darknesse, which are, or shall be, molested at the newes of our Regeneration. And

And therefore, this Hymne may very properly be vsed
after the Administration of Baptisme.

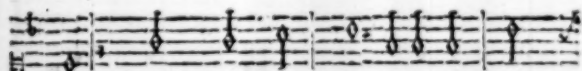
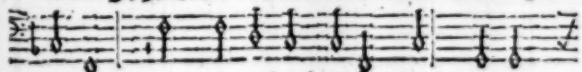
The first Song.



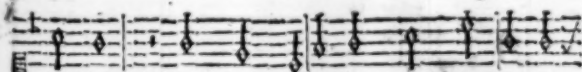
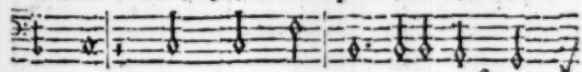
Now shall the praises of the LORD



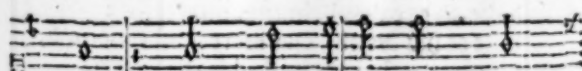
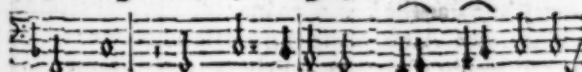
be sung; For, hee a most renowned Triumph



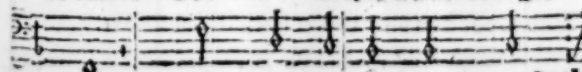
wonne: Both Hoyle and Man into the Sea



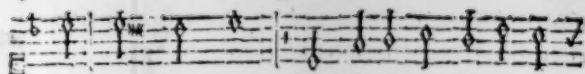
he sung: And then together there hath ouer-



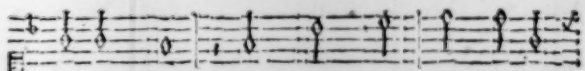
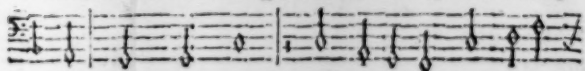
throwne. The LORD is he, whose strength



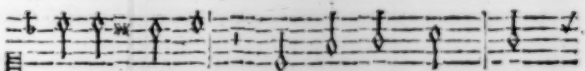
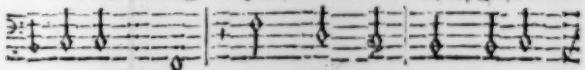
doth



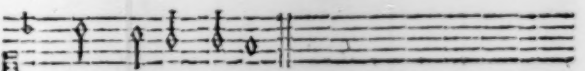
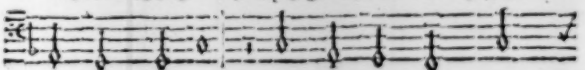
doth make me strong; And he is my saluation,



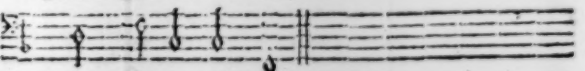
and my Song: My GOD, for whom I will



a house prepare; My fathers GOD, whose



praise I will declare.



2

well knowes the LORD, to war what doth pertaine;
The LORD-Almighty is his glorious Name:
The Pharaohs Charrets, and his armed Traine,
Amid the Sea or'whelming, ouercame:

Those of his Army, that were most renown'd,
He hath together in the Red-sea drown'd;
The Deepes, a couering ouer them were throwne,
And to the bottome sunke they like a stone.

3

LORD, by thy powre thy Right hand famous growes:
The

Thy Right hand, LORD, thy foe destroyed hath :
 Thy Glory thy Opposers ouerthrowes ;
 And stubble-like, consumes them in thy wrath.
 A blast but from thy nostrils forth did goe,
 And vp together did the waters flow ;
 Pea, rowled vp on heapes ; the liquid flood
 Amid the Sea, as if congealed, stood.

4

I will pursue them (their Pursuer cri'd)
 I will o'take them, and the spoile enjoy :
 My lust vpon them shalbe satisf'd :
 With sword vnneath'd my hand shall them destroy.
 Then from thy breath a gale of winde was sent ;
 The billowes of the Sea quite o'te them went :
 And they the mighty waters suncke into,
 Eu'n as a weighty peece of Lead will do.

5

LORD, who like thee among the GODS is there !
 In holinesse so glorious who may be !
 Whose prayles so exceeding dreadfull are !
 In doing wonders, who can equall thee ! (reare,
 Thy glorious Right hand thou on high didst
 And in the earth they quickly swallow'd were,
 Put thou in mercy on-ward hast conuaid
 Thy People, whose redemption thou hast paid.

6

Them by thy strength thou hast bin pleas'd to beare
 Vnto a holy Dwelling place of thine :
 The Nations at report thereof shall feare ;
 And grieue shall they that dwell in Palestine.
 On Edoms Princes shall amazement fall :
 The mighty men of Moab tremble shall ;
 And such as in the land of Cana'n dwell
 Shall pine away, of this when they heare tell.

7

They shalbe crazed with a dreadfull feare :
 Stoue-quiet thy Right hand shall make them be ;
 Till

Till passed ouer, LORD, thy People are;
 Till thole passe ouer, that were bought by thee.
 For, thou shalt make thē to thy Hill repaire, (heire;
 And plant them there (oh LORD) where thou art
 Cu'n there, where thou thy Dwelling hast prepar'd;
 That Holy place which thine owne hands haue
 8 (rear'd,

The LORD shall euer and for euer raigne.
 (His Soueraignty shall neuer haue an end)
 For, when as Pharaoh did into the Maine
 With Charrrets and with horsemen downe descend,
 The LORD did backe againe the Sea recall,
 And with those waters ouerwhelm'd them all.
 But, through the very inmost of the same,
 The seed of Israel safe and dry-shod came.

The second Song of Moses.

Deut. 23.

THis Song was giuen by God himselfe, to be taught
 the *Iewes*, that it might remaine as a witnessse against
 them when they should forget his benefits. For, it ap-
 peares, the diuine wisdom knew, that when the Law
 would be lost, or forgotten, a Song might be remembred
 to posteritie. In this Hymne (Heauen and Earth being
 called to witnesse) the *Prophet* makes first a narration of
 the *Iewes* perversnes, and then deliuereth prophetically
 three principall things; wherein diuers other particu-
 lars are considerable. The first is a *Pradiction* of the *Iewes*
 Idolatry, with the punishments of it. The second is
 their hatred to *Christ*, with their *Abiection*. And the
 last, is of the calling of the *Gentiles*. We therefore, that
 haue by faith and experience seene the successe of what
 is herein foretold, ought to sing it often, in remem-
 brance of Gods Justice and Mercy. And (seeing we are
 all apt enough to become as forgetfull of our Redeemers
 fauour

fauour as they) we should by the repetition hereof,
 seeke so to stirre vp our considerations, that (as Saint
Paul counselleth) we might the better meditate the good-
 nesse and seueritie of God, &c. For, if he hath not spared
 the naturall branches, Let vs take heed, as the same A-
 postle aduiseeth. *Rom. II. 24.*

Song. 2.

Sing this as the first Song.

TO what I speake an eare yee Heavens lend,
 And heare, thou Earth, what words I utter wil.
 Like drops of Raine, my Speeches shall descend,
 And as the Dew, my Doctrine shall distill:
 Like to the smaller Raine on tender flowers;
 And as vpon the grasse the greater showres.
 For, I the LORDs great Name will publish now;
 That so our GOD may prayesd be of you.

2

He is that Rocke, whose workes perfection are:
 For, all his wayes with iudgement guided be.
 A GOD of truth, from all wrong-doing cleere:
 A truely iust, and righteous-one is he;
 Though they themselues desil'd vnlike his sons,
 And are a crooked race of froward-ones.
 Oh mad and foolish Nation! why dost thou
 Thy selfe vnto the LORD so thanklesse shew?

3

Thy Father and Redeemer is not he?
 Hath he not made, and now confirm'd thee fast?
 Oh call to mind the dayes that older be,
 And weigh the yeares of many ages past.
 For, if thou aske thy Father, he will tell,
 Thy Elders also, can informe thee well,
 How, he (the high'st) did Adams somes dinde,
 And shares for eu'ry Family prouide;

And

4

And how the Nations Bounds he did prepare;
 In number with the Sonnes of Israel.
 For, in his People had the LORD his share,
 And Iacob for his part allotted fell:
 Whom finding in a place posselt of none,
 (A Desert vast, untilld and unknowne)
 He taught them there; he led them farre and nigh,
 And kept them as the Apple of his eye.

5

Eu'n as an Eagle, to prouoke her young,
 About her nest both houer here and there,
 Spread forth her wings to traine her birds along,
 And sometime on her backe her yonglings beare:
 Right so, the LORD conducted them alone, (none)
 When for his aid Strange god with him was
 Them on the high-lands of the earth he set,
 Where they the plenties of the field might eat.

6

For them he made the Rocks with Honey flow:
 He drayned oyle from Stones, and them did feed
 With milke of Sheepe, with butter of the Cow,
 With Goats, fat Lambs, & Rams of Bashan breed.
 The finest of the wheat he made their food;
 And of the Grape they drunke the purest blood:
 But, herewithall vnhankfull Israel
 So fat became, he kicked with his heel.

7

Grown fat, and with their grossenelle couerd o're,
 Their God, their Maker, they did soone forsake:
 Their Rock of health regarded was no more:
 But with Strange gods him iealous they did make.
 To moue his wrath, they hatefull things deuiz'd:
 To Diuels in his stead they sacrific'd:
 To Gods unknowne, that new inuented were,
 And such, as their fore-fathers did not feare.

They

8

They minded not the Rocke who them begate,
 But quite forgot the God, that so in'd them hath:
 Which when the LORD perceiu'd, it made him hate
 His Sonnes & Daughters, mouing him to wrath.
 To marke their end, laid he, Ile hide my face:
 For, they are faithlesse Sonnes, of froward race:
 My wrath, with what is not a God, they moue,
 And my displeasure with their follies proue.

9

And I, by those that are no People, yet
 Their wrathfull ielousie will moue for this;
 And by a foolish Nation make them fret.
 For, in my wrath a fire inflamed is;
 And down to Hell the earth consume it shall,
 Eu'n to the Mountains bottomes, fruit and all.
 In heapes vpon them mischiefes will I throw;
 And shoot mine arrowes till I haue no moe.

10

With hunger parched and consum'd with heat,
 I will enforce them to a bitter end:
 The teeth of Beasts vpon them will I set,
 And with the pop'nous dust-fed Serpent send.
 The sword without, and feare within, shall slay
 Wards, yongmen, babes, and him whose haire is
 Pea, I had bow'd to spread thē here & there, (gray.
 When might forget, that such a people were.

11

But this the Foe compe'd me to delay;
 Lest that their aduersaries (prouder growne)
 Should when they heard it thus presume to say;
 This, not the LORD, but our high hand hath done.
 For, in this People no discretion is;
 Nor can their dulnesse reach to iudge of this.
 Oh had they wisdome this to comprehend!
 That so they might bethinke them of their end.

12

How should one make a thousand run away,
 Or two men put ten thousand to the foile;
 Except their Rocke had sold them for a pray,
 And that the LORD had clos'd them by the while?
 For, though our Foes themselves the Judges were,
 Their God they cannot with our God compare:
 But, they haue vines like those that Sodom yeelds,
 And such as are within Gomorra fields.

13

They beare the Grapes of gall vpon their vine:
 Extreemely bitter are their clusters all:
 Yea, made of Dragons venom is their wine,
 And of the cruell Aspes, infectious gall.

And can this (euer) be forgot of me!

Or not be sealed where my treasures be?
 Sure, mine is vengeance; and I will repay:
 Their feet shall slide at their appointed day.

14

Their time of Ruine neere at hand is come:
 Those things that shall befall them hast will make,
 For, then the LORD shall giue his People doome,
 And on his Seruants kind compassion take:

When he perceiues their strength bereft & gone,

And that in prison they are left alone;

Where are their Gods become? he then shall say;

Their Rocke, on whom affiance they did lay?

15

Who ate the fattest of their Sacrifice?

Who of their Drinke-oblations dranke the wine?

Let those vnto their succour now arise,

And vnder their protection them enshrine.

Behold, consider now, that I am he,

And that there is no other God with me:

I kill and make aliuie: I wound, I cure;

And there is none can from my hand assure,

For,

16

For, vp to heau'n on high my hand I reare,
 And (as I true for euer) this I lay;
 When I my shining sword to whet prepare,
 And shall my hand to acting vengeance lay,
 I will not cease till I my foes requite,
 And am aueng'd on all that beare me spite:
 But, in their blood, which I shall make to flow,
 Will sleepe mine arrowes, till they drunken grow.

17

My sword shall eat the flesh and blood of those
 who shalbe either slaine or brought in thrall,
 When I begin this vengeance on my foes.
 Sing therefore, with his People, Nations all.
 For, he his Seruants blood with blood will pay,
 And due auengement on his Foes will lay.
 But, to his Land compassion he will show;
 And on his People mercy shall bestow.

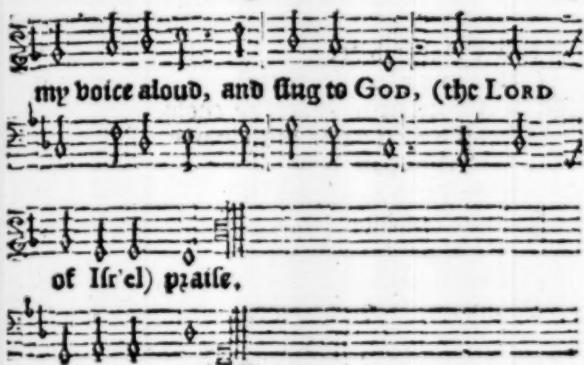
*The Song of Deborah and
 Barak. Iudges. 5.*

THis Hymne was composed to glorifie God for the
 great ouerthrow giuen to *Sisera*: who comming
 armed with many hundred Charets of Iron against the
 poore oppressed *Israelites* (when they had not a sword
 or speare among forty thousand of them) was neuer-
 thelesse miraculously discomfited: to shew the vnbele-
 uing people, that the *L O R D* onely is the God of bat-
 tles; and, that he is both able, and doth often, deliuer
 his *C N Y R C M* without the ordinary meanes. By the
 repetition hereof, we prayse God, in commemorating
 one of the great Deliuerances heretofore vouchsafed to
 his Church. And in these times of feare and wauering,
 we may also by this memorable example of God's pro-
 uidence,

vidence, strengthen our faith, which is many times weakned by the outward power, prosperitie, or vaine boastings of the *Churches* Aduersaries: Who shall (doubtlesse) be at last shamefully ruined (according to the Prophetically imprecation concluding this *Song*) notwithstanding their many likelihoods of preuailing. Yea, then, perhaps, shall that destruction come on them, to *Gods* greater Glory, when our estate seemes to be most desperate.

Song. 3.

Sing praises *Istrel* to the LORD, that thee
 auenged so: When to the fight with free accord,
 The people forth did go. You Kings giue care;
 you Princes heare, while to the LORD I raise
 me



2

When thou departedst, LORD, from Seir,
 When thou ledest Edom field,
 Earth shooke, the heauens dropped there,
 The clouds did water yeeld,
 LORD, at thy sight
 A trembling fright
 Upon the Mountaines fell:
 Eu'n at thy looke
 Mount-Sinai shooke,
 LORD GOD of Israel.

3

Not long agoe in Shamghar's dayes,
 Old Anath's valiant Sonne;
 And late, in Iael's time; the wayes
 frequented were of none:
 The passengers
 were wanderers
 In crooked paths unknowne:
 And none durst dwell
 Through Israel,
 But in a walled Towne.

4

Untill I Deborah arose
 (who rose a mother there)
 In Isr'el when new Gods they chose,
 That shd their gates with warre.
 And they had there.
 Noz shield noz speare
 In their possession, then;
 To arme (foz fight)
 One Israelite,
 Among forty thousand men.

5

To those that Isr'els Captaines are
 My heart doth much incline;
 To those, I meane, that willing were:
 Oh LORD the praye be thine.
 Sing ye foz this,
 wthole vse it is
 To ride on Asles gray;
 All ye that yet
 In Middin sit,
 O: trauell by the way.

6

The place where they their water drew,
 from Archers now is cleare.
 The LORD'S vprightnesse they shall shew,
 And his iust dealing there.
 The Hamlets all,
 Th:ough Isr'el shall
 His righteousnesse record:
 And downe vnto
 The Gates shall goe
 The People of the LORD.

7

Arise oh Deborah. arise:
 Rise, rise, and sing a Song.

Abinoam's sonne, oh Barak rise:

The Captives lead along.

Their Prince all,

By him made th'all

To the Durutuoz be.

To triumph on

The Mighty one,

The LORD vouchsafed me.

8

A root, from out of Ephraim

Gain'd Amalek arose:

And (of the people) next to him

The Beniamites were those.

From Machir (where

Good Leaders are)

Came well experienc'd men:

And they came downe

From Zabulon

That handle well the Pen,

9

Along with Deborah did goe

The Lords of Isachar;

With Isachar, eu'n Barak too,

Was one among them there.

The fourth was sent,

And marching went

On foot the lower-way.

For Reuben (where

Divisions were)

Right thought-full hearts had they.

10

The bleating of the flockes to heare,

Oh wherefore didst thou stay?

For Reuben (where divisions were)

Right thought-full hearts had they,

But, why did they

Of Gilead stay
On Iordans other side?
And wherefore than,
Didst thou oh Dan,
Within thy Tents abide?

II

Among his harbours, lurking by
The leaside, Acher lay.
But, Zabulun and Nephthali
Kept not themselves away.
They people are,
Who fearelesse dare
Their liues to death expose;
And did not peeld
The hillie-field,
Though Kings did them oppose.

12

With them the Cananitish Kings
At Tana'ch fought that day,
Close by Megiddo's water-springs;
Yet bore no Prize away.
For loe, the Starres
Fought in their Spheres:
Gainst Sisera fought they.
And some (by force)
The water-course
Of Kishon, swept away.

13

Eu'n Kishon Riuer, which was long
A famous Torrent knowne.
Oh thou my soule! oh thou, the strong,
Hast brauely trodden downe.
Their Horse (whose pace
So lofty was)
Their hooves with prancing wound;
Those of the Strong,

That

That kickt and flung,
And fiercely beat the ground.

14

A heauy curse on Meroz lay :
Curst be her dwellers all.
The Angell of the LORD doth say,
That Citty curse you shall.
And, therefore, this
Accursing is :
They came not to the fight,
To helpe the LORD,
(To helpe the LORD)
Against the Men of Might.

15

But, blest be Iael, Heber's spouse
The Kenite ; blest be she,
More then all women are, of those
That vse in Tents to be.
To him did she
Giue milke, when he
Did water onely with ;
And butter set
For him to eat,
Upon a lordly dish.

16

She, in her left hand tooke a naille,
And rail'd by in the Right
A workemans hammer ; where withall
She Sisera did smite.
His head she tooke
When she had strooke
His pierced Temples through.
He fell withall :
And in the fall,
He at her feet did bow.

17

He at her feet did bow his head ;
 Fell downe, and life forlooke.
 Meane while his longing Mother did
 From out her window looke ;
 Thus, crying at
 The Lattice grate,
 Why stapes his Chariot so
 From halting home ?
 Oh! wherefore come
 His Chariot wheelles so slow ?

18

As thus she spake, her Ladies wise
 To her an answer gaue.
 Yea, to her selfe, her selfe replies ;
 Sure, sped (saith she) they haue :
 And all this while
 They part the spoyle ;
 A Damsell, one o' thate,
 Each homeward beares,
 And Sisera shares
 A party-colour'd pray.

19

Of needle-worke, both sides of it
 In diuers colours, are :
 Eu'n such as doth his necke besit
 That vseth Spoyles to weare.
 So LORD still so,
 Thy foes o' e throwe:
 But, who in thee delight,
 Oh! let them be
 Sunne-like, when he
 Ascenderh in his might.

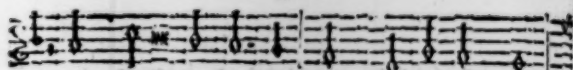
The Song of Hannah. 1. Sam. 2. 1.

Hannah the wife of Elkanah, being barren (and therefore vpbraided and vexed by Peninnah her husbands other wife) prayed vnto the Lord for a Sonne. And hauing obtained him, glorified God in this Song, for deliuering her from the contempt of her adueriary. By *Hannah* (which signifieth *Grace* or *Gratiour*) was the Church of Christ represented: And by *Peninnah* (signifying *despised* or *forsaken*) was figured the Jewish Synagogue. This Song therefore, is to be vnderstood as a mysticall Prophecie of that *Abiection* of the Iewes and *calling* of the *Gentiles*, which was fulfilled vpon the birth of *Iesus Christ*, our true *Samuel*: at whose conception the blessed Virgine *Mary*, in her *Magnificat*, acknowledged the verifying of many particulars foretold in this Song; euen almost in the same words. In memoriall therefore of these *Mysteries*, we ought to sing this *Hymne*: to comfort vs also, against the pride and arrogancie of those, who, by reason of their multitudes, shall scorne, and vpbraid the true Church, as mother onely of a few poore and obscure children. And we may vse it likewise to prayse God for that fruitfulness which he hath giuen to our *Holy mother*; who hath lately had many children aduanced to be Kings, and to sit on the most eminent thrones of Glory in the earth, according to this Propheticall Song.

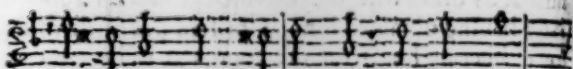
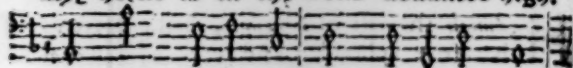
Song. 4.

NOW in the LORD my heart doth pleasure take:

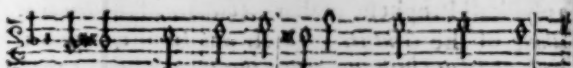
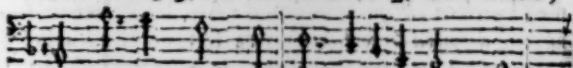
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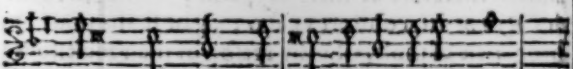
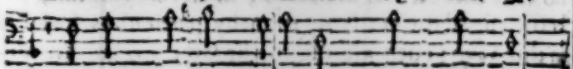
My ho-ne is in the LORD aduanced high.



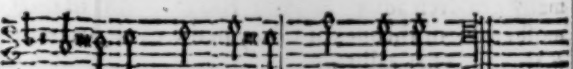
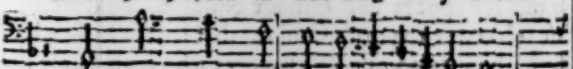
And to my foes an answer I will make;



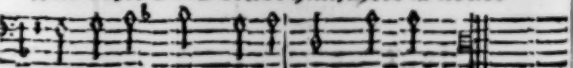
Because in his saluation toy'd am I.



Like him, there is not any holy-One:



And other LORD beside him, there is none:



2

For like our God another God is there.
So proudly haunt not then, as heretofore; (beare
But, let your tongues from henceforth now for=

31

All vaine presuming words, for euermore. (knows,
for why? the LORD is God who all things
And doth each purpose to his end dispose.

3

Now broken is their bow, that once were stout:
And girt with vigoꝝ they that stumbled are.
The full, themselves for bread haue hired out:
which now they need not do, that hungry were.
The Barren-wombe, doth seuen children owne:
And she, that once had many, weake is growne.

4

The LORD doth slay; and he reuiues the slaine.
He to the graue doth bring; and backe he beares.
The LORD makes poore; and rich he makes againe.
He thꝛoweth downe: and vp on high he reares.
He from the dust, and from the dunghill brings
The Begger, and the poore, to sit with Kings.

5

He reares them to inherit Glories thꝛone.
for why? the LORD's the Earth's vpholders are:
The world hath he created therevpon.
He to the footing of his Saines hath care.
But, dumb in darknesse, Sinners shall remaine:
for in their strength, shall men be strong in vaine.

6

The LORD will to destruction bring them all,
(Eu'n eu'ry one) that shall with him contend.
from out of heau'n he thunder on them shall,
And iudge the world vnto the farthest end.
with strength & power, his King he will supply;
And raise the Hoꝛne of his Anointed, high.

*The Lamentation of Dauid, ouer Saul, and
Jonathan his sonne, 2.Sam. I. 17.*

IN this funerall Elegie Dauid bewaileth the Death
of Saul and Jonathan: from whence these obseruati-
ons

one may be collected. First, that the slaughter of a valiant Prince is an outward blemish, and iust cause of sorrow in the State. Secondly that the insulting of an adversary is not the least affliction. Thirdly, that the Mountaines of *Gilboa* are accursed to this day: For, by *Gilboa* (which is interpreted *slippery* or *inconstant*) is mystically vnderstood that *irresolution* or *despaire*, by which men fall into the power of their spirituall aduersary. Fourthly, we hence may learne to commemorate those things which are prae-worthye euen in our enemy. Lastly it sheweth vs that wise and good men may tender one friend more affectionately then another; and that it misbecomes them not to bewaile their death. This is to be sung *historically* for our instruction in the particulars afore mentioned. And may be obserued as a patterne for our funerall *Poemes*.

Song. 5.

Thy beauty, Israel, is gone; slaine in the Places
 high is he: Oh: Mighty now are ouerthrowne.
 Oh, thus how commeth it to be!

Let not this newes their Streets throughout,
In Gath, or Askalon, be told
For feare Philistia's daughters shout:
Lest haunt th'vncircumcized should.

2

On you, hereafter, let no dewe
You Mountaines of Gilboa, fall.
Let there be neither showres on you,
Nor fields that breed an offering shall.

For, there with shame, alway was th'okone
The Target of the strong (alas)
The shield of Saul, eu'n as of one
That new'r with oyle anoynted was.

3

Nor from their blood that slaughter'd lay,
Nor from the fatt of strong-men slaine;
Came Iouathan his bow away,
Nor drew forth Saul his sword in vaine.

In life time, they were louely faire;
In death they vndiuided are.
More swift then Eagles of the ayre,
And stronger they, then Lyons were.

4

Weepe Isrel's daughters, weepe for Saul,
Who you with scarlet hath arayd;
Who clothed you with pleasures all,
And on your garments gold hath layd.

How comes it, he that mighty was,
The foyle in battell doth sustaine!
Thou Iouathan, oh thou (alas)
Upon thy places-high wert slaine.

5

And, much distressed is my heart,
My brother Iouathan, for thee,
My very deare-delight thou wert,
And wondrous was thy loue to me.

So wondrous, it surpassed farre
 The loue of women (eu'ry way.)
 Oh, how the Mighty fallen are!
 How warlike Instruments, decay!

Dauids *Thanksgiving*. 1. Chro. 29. 10.

KING David hauing by perswasions and his owne
 liberall example, stirred vp the people to a bound-
 lesse *Beneuolence* toward the building of Gods house
 praised him for that willing and cheereful free-offring.
 And in this *Thanksgiving*, we obserue this method. First
 he acknowledgeth Gods *Blessednesse*, *Greatnesse*, *Power*,
Glory, *Victory*, *Majestie*, *Bountie*, with the like: and con-
 fesseth in generall that Honour, Riches, Strength, with
 all other good things are at the Almightyes disposing.
 Secondly, he therefore prayseth the Lord; and acknow-
 ledgeth also, that his, and the peoples willingnesse to
 giue, came not of themselues; but was Gods owne
 proper gift (as well as that which they had giuen.) Last-
 ly, He prayeth for the continuance of Gods blessing
 both vpon their purposes and endeauours: and, that
 their *Beneuolence* may be disposed to that End for which
 it was giuen. This Song, may be very properly vsed
 whensoever among vs, there hath beene any free and
 liberall contributions to good and pious Ends. And
 to fit the same the better to such purposes; the *Person*
 and some few circumstances, are a little changed in
 this Translation.

Song. 6.

Sing this as the fifth Song.

O LORD our euerlasting GOD,
 Blisse, *Greatnesse*, *Power*, & *Praise* is thine.

with thee, haue Conquests their abode,
And glorious Maieslie diuine.

All things that earth and heau'n affoord,
Thou at thine owne disposing hast.
To thee belongs the Kingdome, LORD,
And thou, for head, o're all art plac't.

2

Thou wealth, and Honour dost command,
To thee, made subiect all things be :
Both strength and power, are in thine hand,
To be dispos'd as pleaseth thee.

And now, to thee our God therefore ;
A Song of thankfulness we frame.
(That what we owe, we may restore)
And glorifie, thy glorious Name.

3

But, what, or who are we (alas)
That we in giuing are so free !
Thine own before, our Offring' was,
And all we haue, we haue from thee.

For, we are Guests, and Strangers here,
As were our Fathers in thy sight :
Our dayes but shadow-like appeare,
And suddenly they take their flight.

4

This offring, LORD our GOD, which thus
we for thy Name sake haue bestowne,
Deriued was, from thee, to vs ;
And that we giue, is all thine owne.

Oh GOD, thou prou'nt the heart, we know,
And dost affect by rightnesse there.
With gladnesse, therefore, we bestow
what we haue freely offerd here.

5

Still thus (Oh LORD our GOD) incline
Their meanings, who thy people be,

And

And euer, let the hearts of thine
Be thus prepared vnto Thee.

Yea, giue vs perfect hearts, we pray,
That we thy precepts erre not from.
And grant, our Contribution may
In honour to thy Name become.

The Prayer of Nehemiah.

Nehem. i. 5.

Nehemiah, determining (as the story sheweth) to moue *Artaxerxes* for the reparaire of the Citie and house of the Lord, first made this prayer. Wherein hauing acknowledged the *Maiesie, Iustice, and Mercy* of God, he confesseth the haynoullesse of his and his peoples sinnes; desireth forgiuenesse; entreateth for the peoples deliuerance from captiuitie; and requesteth he may find fauour in the sight of the King his Master. Now, we who by regeneration are the sonnes of *Israel* (and such as in a spirituall sence, may be said also, to be dispersed among the heathen, as often as we are carried captiue by the heathenish concupiscences and vanities of the world) euen we may in a litterall sence make vse of this excellent forme of confession, before our seuerall Petitions. And doubtlesse a faithfull vsing of these the *Holy Ghosts* owne words (with remembrance of the happie successe they here tofore had) will much strengthen and encrease the hope, confidence, and comfort of him that prayeth. Who changing the two last lines onely, may appropriate it to any necessity. For example, if it be to be sung before labour, conclude it thus; *And be thou pleas'd, O LORD, to blesse; Our Labours with a good successe* If before a iourney, thus; *And LORD all dangers keepe vs from; Both going forth, and comming home.* If before a battel thus; *And*

be thou pleased, in the fight; To make vs victors by thy
might. If in the time of famine, thus; And, LORD
vouchsafe thou, in this need, Our soules and bodies both to
feed. If before a Sermon, &c. thus; And grant, that we,
LORD, in thy feare, May to our profit speake and heare,
And the like, as occasion requires.

Song. 7.

Sing this as the 9. Song.

LORD GOD of Heau'n, who onely art
The mighty God, and full of feare;
who neuer promise-breaker wert,
But euer shewing mercy there
where men affection beare to thee,
And of thy Lawes obseruers be.

Give eare, and ope thine eyes, I pray,
That heard thy seruants suit may be,
Made in thy presence night and day,
For Israels Seed, that serueth thee:
For Israels leed, who (I confesse)
Against thee grievously transgresse.

I, and my fathers house did sinne,
Corrupted all our actions bee:
And disrespectful we haue bin
Of Statutes, Iudgements, and Decree;
Of those, which thou retainest so fast,
Thy seruant Moses charg'd thou hast.

O yet, remember thou, I pray,
Thes words, which thou didst heretofore
Unto thy seruant Moses say.
If ere (saidst thou) they vexed me more,
I will disperse them eu'ry where,
Among the Nations here and there.

5 But

But, if to me they shall conuert,
 To doe those things my Law containe;
 Though spread to Heau'ns extreamest part,
 I would collect them thence againe,
 And bring them there to make repose,
 Where I to place my Name haue chole.

Now, these thy People are (of right)
 Thy seruants, who to thee belong;
 Whom thou hast purchas'd by thy Might;
 And by thine Arme exceeding strong:
 Oh! let thine eare, Lord, I thee pray,
 Attend vs be to what I say.

The prayer of thy seruant heare;
 Oh, heare thy seruants when they pray,
 (Who willing are thy Name to feare)
 Thy seruant prosper thou to day:
 And be thou pleas'd to grant that he
 May fauour'd in thy presence be.

The Song of King Lemuel. Prou 31.10.

THIS Song is *Alphabeticall* in the originall. It containeth an admirable description of a good *wife*: And these three things are here principally considerable; the advantage her Husband receiueth by her; the commendable vertues she hath in her selfe; And the reward that followes her. Her Husbands advantages are these: A quiet heart free from iealousie or distrust of her; a rich estate without oppressing others; and place of honour in the Common-wealth. Her vertues are, *Industry*, *Prudence*, *Chastity*, *Constance*, and *Fortitude* in providing for, & disposing of her temporall affaires: More

ouer, continuall loue to her Husband ; liberality to the poore ; gouernment of her tongue ; and heedfulnesse to those courses her household takes. Her reward is this: Her Husband is confident in her ; she shall haue comfort of her labours ; her posterity shall blesse her ; her Husband shall praise her above other women : she shall be honoured in life, and haue ioy at her death. It is indeed, an excellent *Marriage-Song*, fit to be vsed at the solemnizing of those *Rites*. For it ministreth instruction becomming that occasion. Yea perhaps, the Musicke of it would stirre vp good affections also (where vnpleasing discords are now heard) if it were often sung in priuate Families.

Song. VIII.

Sing this as the sixt Song.

Who findes a Woman good and wise,
 A gemine more worth then Pearls hath got ;
 Her Husbands heart on her relies :
 To line by spoyle he needeth not.
 His comfort all his life is she.
 No wrong she willingly will doe :
 For Wooll and Flax her searches be :
 And cheerefull hands she puts thereto.

2

The Merchant-ship resembling right,
 Her food she from a farre doth fet.
 Ere day she makes, that giue she might
 Her maids their taske, her household meat.
 A field she viewes, and that she buyes ;
 Her hand doth plant a vineyard there,
 Her loynes with courage by she tyes ;
 Her Armes with vigoꝝ strengthened are.

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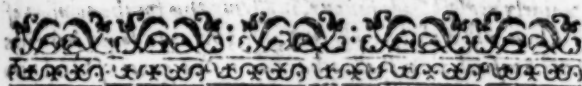
If in her worke she profit feele,
 By night her Candle goes not out :
 She puts her finger to the wheele,
 Her hand the spindle twirles about,
 To such as poore and needy are,
 Her hand (yea, both hands) reacheth she :
 The winter none of hers doth feare,
 For double cloath to her household be.

She Mantles maketh, wrought by hand:
 And like and purple clothing gets :
 Among the Rulers of the Land
 (Knowne in the Gate) her Husband sits.
 For sale, fine Linnen weaueth she,
 And Girdles to the Marchant sends:
 Renowned and strength her clothings be,
 And to her later time, attends.

She speaks discretely when she talks ;
 The law of Grace her tongue hath learn'd :
 She heeds the way her household walks,
 And feedeth not on bread vn-carn'd.

Her Children rise, and blest her call ;
 Her Husband thus applaudeth her :
 Oh ! thou hast farre surpass them all,
 Though many Daughters thriving are.

Deceitfull Favour quickly weares,
 And Beauty suddenly decays :
 But, if the LORD she truly feares,
 That Woman well deserueth praise.
 The fruit her handy worke obtaynes,
 Without repining grant her that,
 And yeeld her what her labour gaines,
 To doe her honour in the Gate,



THE SONG OF SONGS.

The Preface.

Such is the mercy of God, that hee taketh advantage even of our naturall affections, to beget in our soules an apprehension of his love, and of the mysteries which tend to our true happinesse; so, fitting his diuine expressions to the seuerall inclinations of men, that meanes might be provided to winne some of all. For, otherwhile hee doth it by comparing the same to the glories of a temporall Kingdome, to winne such as are most desirous of honours. Sometime hee illustrates it by Treasures, Gold, and pretious Stones, &c. the better to allure such as are tempted with things of that nature. And diuers other wayes also, as appeares throughout the Booke of God. But in this Song of Salomon (wherein is mystically expressed the mutuall affection betwixt Christ and his Church, with the chief passages thereof throughout all Ages from Abel to the last Iudgement; at which time their blessed marriage shall be fully consummated) he doth most movingly impart vnto vs, the ravishing contentments of the diuine-Loue; by comparing it to that delight which is conceaued in the strongest, the commonest, the most pleasing, the most naturall and the most commendable of our Affections. And doubtles, it powerfully preuaileth to the enflaming of their spirituall Loue, who seeke rightly to vnderstand and apply the mysteries & expressions herein contained. Let no man therefore presume to sing, or repeat, in a carnall sense, what is here spirittually intended; vpon paine of Gods heavy

beaue indignation. Nor let the wisdom of flesh and blood vainely neglect Gods fauour, in offering this for the comfort of such as will rightly apply the same ; because some Atheists and Sensuall men, shall perhaps turne this grace of God into wantonnesse, to their owne condemnation.

The first *Canticle*.

IN this *Canticle*, is first expressed that longing which the whole *Catholike Church* had for the embraces of her Redeemer, (from the time of *Abel*, till his first coming) with her acknowledgement of his ravishing Excellencies ; her desire to be drawne after him ; and her confession of that ioyful happinesse which will arise from his fauours. Secondly, the particular *Church* of the *Gentiles* is brought in, intreating an vndespised vni-on with the *Synagogue* of the *Iewes*, both confessing and excusing her blemishes. Thirdly, the whole *Catholike Church* is againe introduced, as desiring to be sed and guided by her beloued *Shepherd*. Fourthly, her *Petition* is most graciously answered, and she directed to follow the steps of the holy *Patriarkes* and *Prophets*. Finally, *Christ* setteth forth the power and rich graces of his *Spouse*, with what other ornaments hee will prepare for her. This *Canticle* we may sing to the stirring vp of our spirituall *Loue* ; hauing first seriously meditated these things ; to wit ; That desire we ought to haue in our soules to be ioyned to *Christ* ; the excellencie of his perfections ; the backwardnesse of our humane Nature to entertaine his loue ; the deformity and dammage we sustaine till wee be receiued into the communion of *Saints* ; the readinesse of *Christ* to receiue and direct vs ; the pleasure he will take in our loue ; and the promise he will make for the further beautifying of our soules.

Song. 9.

Come kisse me with those lips of thine; For,

better are thy Loues then wine, And, as the

potwized Oyntments be, Such is the sauour of

thy Name: And, for the sweetnesse of the same,

The Virgins are in loue with thee,

Begin but thou to draw me on,
And then, we after Thee will run,

Oh, King, thy Chambers bring me to ;
 So, we in thee delight shall finde,
 And more than wine thy Loue will minde ;
 And loue thee as the Righteous doe.

And Daughters of Ierusalem,
 I pray you doe not me contemne,
 Because that blacke I now appeare.
 For, I as louely am (I know)
 As Kedar Tents (appeare in show)
 O: Solomon his Curtaines are.

Though blacke I am, regard it not :
 It is but Sunne-burne I haue got ;
 Whereof my Mothers Sonnes were cause :
 Their Vineyard keeper me they made,
 (Through enuy which to me they had)
 So, mine owne Vine neglected was.

Thou, whom my soule doth best affect,
 Unto thy pastures me direct,
 Where thou at noone art stretcht along :
 For, why should I be stragling aside
 Like her that loues to turne aside,
 Thy fellow shepheards flockes among ?

Oh fairest of all Woman kinde !
 (If him thou know not where to finde)
 Goe where the paths of Cattell are :
 Their tract of foot-steps stray not from,
 Till to the Shepheards Tents thou come,
 And feed thy tender Kidlings there.

My Loue, thou art of greater force,
 Then Pharaoh's trouper of Chariet-horse.
 Thy cheekes and necke, made louely be

with rowes of stone, and many a chaine;
 And, we gold-borders will ordeaine,
 Beset with silver studs, for thee.

The second *Canticle*.

THis Song seemeth to set forth the myserie of *Christ* his Incarnation, whereby the *Churches* first Petition (mentioned in the former *Canticle*) is accomplished. And herein, these particulars appeare to be mystically expressed. His Birth and repose betweene the two *Testaments*, with his sweet and sanctifying operations. Secondly, the *Churches* acknowledgment of her *Redemmers* beauty, innocency, and delightfulness; with how pleasant and incorruptible an habitation, is prepared for those *Lovers*; and what excellent priuiledges she hath by his fauour. Thirdly, *Christ* and his *Church* doe (as two *Lovers*) interchangeably preferre one another before all others, by way of comparison. Fourthly, the *Spouses* spirituall loue-sicke passions are expressed. And lastly (thee hauing declared how thee is enclosed in his embraces) there is warning given that their sweet vnion be not disturbed. This *Canticle* may be properly sung vpon the Feast of *Christs* Nativity, or at any other time; wee hauing first prepared our selues by a fruitfull meditating the particular mysteries of the Song.

Song. 10.

Sing this as the ninth Song.

While that the King was at repast,
 My Spikenard his perfumings cast;
 And twixt my breasts repos'd my Deare:
 My Loue, who is as sweet to me
 As Myrrhe or Camphire bundles be,
 Which at Engaddi Vineyards are.

Loe, thou art faire; loe, thou my Loe
 Art faire, and eyed like the Dove:
 Thou faire, and pleasant art my Deare,
 And loe, our Bed with flowers is strow'd;
 Our House is beam'd with Cedar-wood;
 And of the Firre our Basters are.

I am the Rose that Sharon yeelds,
 The Rose and Lilly of the fields,
 And flower of all the Dales below.
 My Loe among the Daughters shewes,
 As when a sweet and beauteous Rose
 Amid her bush of thornes doth grow.

Among the Sonnes, such is my Deare,
 As doth an Apple-tree appeare,
 Within a shrubby Forrest plac't.
 I late me downn beneath his shade,
 (whereeto a great desire I had)
 And sweet his fruit was to my tast.

He, to his banquet-house he bare,
 Euen where his wine-provisions are:
 And there his Loe my banner was.
 With Flagons me from fainting stay:
 With Apples comfort me, I pray;
 For I am sicke of Loe (alas.)

My head with his left hand he layd:
 His right-hand ouer me he layd,
 And by the Harts and Does (said he)
 You Daughters of Ierusalem
 Stirre not (for you I charge by them)
 Nor wake my Loe till pleas'd he be.

The third *Canticle*.

BY contemplating this *Canticle*, we may be mystically informed of *Christs* calling his *Church* in the *Apostles*, and of her estate in the beginning of *Christianity*, when he went from place to place (as a Hynde over the Mountaines) to further the worke of our *Redemption*; wooing his *Disciples* (and in them his *Church*) to follow him, by shewing his *Divinity* a little and a little (as it were) through the *Gate*, and from behinde the *Wall* of his *Humanity*. Moreouer, the spring-like season of the *Gospell*, after the cloudy and winter-like time vnder the *Law*, is here set forth. And then the *Church* having petitioned that the Curtaines of the Ceremoniall *Law* might be so drawne away, as that she may both heare and see her *Beloued* in his vnuailed perfections; she requesteth also, that the sly enemies of his *Vineyard* may be destroyed. She reioyceth likewise in their mutual loues; and prayeth him that whilst the day of Grace lasteth, she may on all occasions enioy his speedy Consolations. Lastly, the *Church* confesseth how blindly she sought *Christ* during the Night of the *Law*; how diligently (and through what afflictions) she searched after him; how at length she found him; where also, & with what affections she entertayned him: And so concludes, as in the former *Canticle*. It ought therefore to be sung with Reuerence, and consideration of the Mysteries therein contained.

Song. XI.

Sing this as the fifth Song.

I Heare my Love: and him I see
Come leaping by the Mountaines there.

Loe,

Loe, o're the Hillockes trippeth he;
And Roe, or Scag-like, doth appeare.

Loe, from behind the wall he pyes:
Now, at the window-grate is he.
Now speaks my Deare, and saies, arise
My Loue, my Faire, and come with me.

Loe, Winter's past, and cometh the Spring,
The Raine is gone, the weather cleare:
The season mooves the Birds to sing:
And on the Earth the flowers appeare.

The Turtle crotcheth in our field:
Young figs the figge-tree downe doth weigh:
The blossom'd Vines a saour yeeld,
Rise Loue, my Faire, and come away.

My Doue, that art obscured, where
The Rockes darke staires doe thee unfold:
Thy voice, (thy sweet voice) let me heare,
And Thee (that lovely sight) behold.

Those Foxes cubs the Vines that marre,
Goe take vs, whilst the Grapes be young:
My Loues am I; and mine is my Deare,
Who feeds the Lilly flowers among.

Whilst break of Day, when shades depart,
Returne my Well-beloued One;
Euen as a Roe, or lusty Hart,
That doth on Bether Mountaines runne.

For him, that to my soule is deare,
Within my bed, by night I sought:
I sought; but him I found not there.
Thus therefore, with my selfe I thought:

I le rise, and round the City wend,
Through Lanes, and open waies I'le goe,

That

That I my soules-delight may finde.
So there I sought; and mist him too.

The Citty-watch, me lighted on;
Them aske I to: my soules-delight:
And somewhat past them being gone,
My soules-beloued found I straight.

6

Whom there in my embrace I caught:
And him forsooke I not, till he
Into my Mothers house I brought,
Her Chamber who conceiued me.

You Daughters of Ierusalem,
Surre not (by field-bred Harts and Roes;
For you I doe aduise by them)
Nor wake my Loue till she dispose.

The fourth *Canticle*.

Here, the Royall Prophet first singeth *Christ* his going forth to preach the *Gospel*; metaphorically expressing it (and as it were) by way of admiration, at the excellent manner thereof. Next he mentioneth his *Couch* (or resting place) meaning either the *Church*, or else that Bed of his Humanitie which the Holy *Fathers* and *Pastors* of the *Church* (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Heretickes, and all the Powers and Terrours of the Kingdome of Darkenesse. Then he mystically describeth that *Palace*, *Throne*, or *abiding place* of *Christ*, together with the Glorie of it, as well in regard of the precious matter of each seuerall part, as in respect of the forme and beautie, of the whole Fabrick. And lastly, he exhorteth all the Faithfull (vnder the name of the *Daughters of Syon*) to contemplate seriously, the excellent Glorie of *Christ*, when (by his Incarnation) the

Duty

Deitie was espoused to the *Humanitie*. In singing this we are to meditate in what securitie and glorious contentment we shall enjoy the embraces of our *Redeemer*; seeing his Bed and place for entertainment of the Daughters of *Ierusalem* (that is the Soules of the Faithfull) is so excellently built and furnished, as this Allegorie implyeth.

Song. 12.

Sing this as the fift Song.

What's he that from the Desert, there,
Doth like those smoaky pillars come,
Which from the Incense, and the Myrthe,
And, all the Merchant-Spices fume?

His bed (which loe is Solomons)
Threescore stout men about it stand:
They are of Israels valiant Ones;
And all of them with Swords in hand.

2

All those are men expert in fight:
And each one on his thigh doth weare
A Sword; that terrors of the night
May be forbid from coming there.

King Solomon a goodly place
With trees of Libanon did reare:
Each Pillar of it Silver was;
And Gold, the bases of them were.

3

With purple couer'd he the same:
And all the pavement (thorougout.)
Oh Daughters of Ierusalem,
For you, which Charity is wrought.
Come Syon daughter, come away:

And

And crowned with his Diadem
 King Solomon behold you may.
 That crowne, his Mother set on him,
 when he a married man was made,
 And in his heart contentment had.

The fift Canticle.

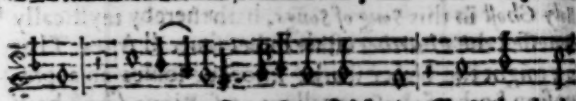
THat louelineſſe which is found in the moſt beautiful body, endowed with the riches of the mind, and adorned with the goods of Fortune (being of all objects the moſt powerfull ouer humane affections.) The Holy-Ghoſt in this *Song of Songs*, hath thereby myſtically expreſſed the *Churches* eſtate in her ſeueral Ages: That ſo it might the better worke into our ſoules an apprehenſion both of thoſe excellent perfections *Chriſt* hath beſtowed on his *Church*; and the better informe vs alſo of that vnſpeakeable affection which he beareth vnto her. And it ſeemeth (the *Metaphors* in this *Allegory* being expounded) that the ſtate of the *Church* in her ſeueral members is here deſcribed; with her *Louers* affection ſhewed towards her, about the time of the *Gospels* entrance; euen when our bleſſed *Sauour* was abiding on the earth. But the explanation of each ſeueral *Metaphor* will be too large for this place: Nor will euery Capacity reach vnto the particular application of them. It may ſuffice therefore, if ſuch do (by an implicate Faith) ſing theſe Myſteries with a general application of them to *Chriſt* and his *Church*; beleeuing themſelues members of that *Spouſe*; And that *Ieſus Chriſt* is he, who in this *Song* profeſſeth an intire affection, not onely to the whole Myſticall body of the faithfull, but euen to euery member of it in particular.



O my Loue, how comely thou, and how



beautifull art thou! Thou of Doue-like eyes a



paire, shining hast within thy haire: And thy locks



like faddings be, which from Gilead hill we see.

2
Like those Swes thy Teeth doe show,
which in rowes from washing goe;

When among them there is none
Twinkle, nor a barren-one,
And thy Lippes are of a red;
Like the Rose-colour'd cheread.

3
Speech becomming thee thou hast,

Underneath thy Tresses plac'd
 Are thy Temples (matchlesse faire)
 Which o're-shadow'd with thy haire :
 Like Pomgranats doe appeare,
 When they cut asunder are.

4

To that Fort, thy Necke's compar'd,
 Which with Bulwarkes David rear'd,
 Where a thousand Shelds are hung ;
 All the Targets of the Strong.
 Breasts, thou hast like th'orn'd Hoes,
 Feeding where the Lilly growes.

5

While day breakes, and Shades are gone,
 To the Mountaines I will ruine :
 To that hill whence Myrrh doth come,
 And to that of Libanum,
 Thou my Loue, all beauty art,
 Spotlesse-faire in eu'ry part.

6

Come my Spouse from Libanum:
 Come with me from Libanum.
 From Amana turne thy sight,
 Shenir's top, and Hermons height ;
 From the denues of Lyons fell,
 And the hills, where Leopards dwell.

7

Thou, my Sister, thou art shee,
 Of my hart that robbeth me,
 Thou my Spouse, oh thou art shee
 Of my hart that robbeth me,
 With one of thine eyes aspect,
 And with one locke of thy necke,

8

Sister, and espoused-peere,
 Those thy Breasts how faire they are !

D

Better

Better be those Dugs of thine
 Then the most delicious wine :
 And, thine oynments odours are
 Sweeter then all spices farre.

9

Loue, thy Lips drop sweetnesse, so
 As the Combs of hony do.
 Thou hast vnderneath thy Tongue,
 Hony mixt with milke among.
 And thy Robes doe sent, as well
 As the Frankincense doth smell.

10

Thou, my Sister and espous'd,
 Art a Garden, fast enclos'd ;
 Wall'd = Spring, a fountaine seal'd ;
 And the plants thy Orchard yeeld,
 Are of the Pomegranat-tree,
 With those fruits that pleasant be.

11

Camphire, there, with Nard doth growe,
 Nard, commixt with Crocus too,
 Calamus, and Cynamom,
 With all trees of Libanum ;
 Sweetest Aloes and Myrrhe,
 And all spice that pretious are.

12

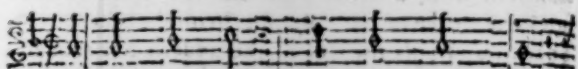
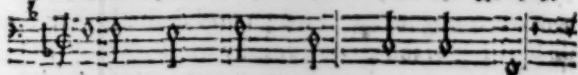
All the Gardens eu'ry where,
 Take their first beginning there.
 There, the precious Fountaine lyes,
 Whence all liuing = waters rise :
 Eu'n all those Streames that come
 Running downe from Libanum.

The sixt *Canticle*.

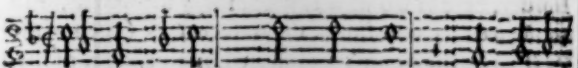
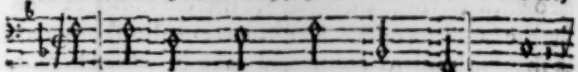
IN this *Canticle* is mystically set forth the death and passion of *Iesus Christ*; from whence all the Sacraments and spirituall graces bestowed on the *Church* tooke their beginning. First; *Christ* desireth that by the blowing of those two contrary winds, the Charitable will of God, and the malicious will of his Adversaries, the worke of our redemption might be wrought. To which purpose the *Church* also addeth her request. Secondly, *Christ* sheweth, that hee hath accomplished his own, with the *Churches* desire therein: and (expressing the fulfilling of his Bitter-sweet-passion) inuiteth all the faithfull to come and take benefite thereof. Thirdly, here is wondrous moouingly intimated, both our *Redeemers* watchfulnesse to secure vs (euen while hee slept in the graue) and those Loue-passages of his, wherwith he came to wooe vs in his humane nature (as it were a louer knocking and calling at his Beloueds window) in the darknight of his Passion, and vnheeded Afflictions. Lastly, here is described the *Churches* readinesse to open to her Beloued; with that loue-dis-temperature which appeared in her, when the women and the *Disciples* missed him in the graue; and when, through feare of the *high Priests*, they were for a time dispoiled of their Robe and vaile of Faith. This *Canticle* may properly be sung in commemoration of our *Redeemers* sufferings; And of his *Spouses* feare and sorrow before his Resurrection.

Song. 14.

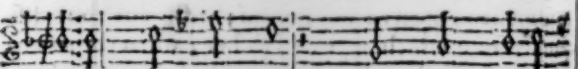
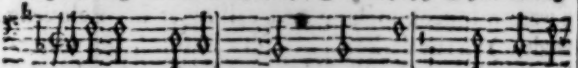
A Rise thou North-winde from the North,



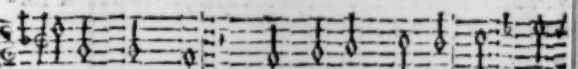
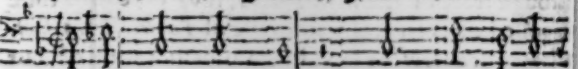
And from the South, thou South-winde blowe,



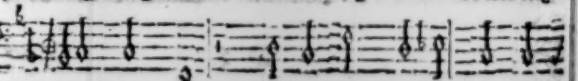
Upon my Garden breathe yee forth, That so my



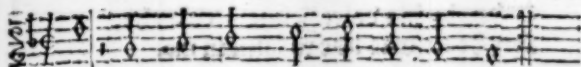
Spices (there that growe,) From thence abun-



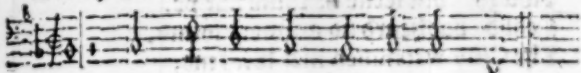
dantly may blowe. And to thy Garden come my



Deare,



Deare, To eate thy fruites of pleasure there.



2

My Sister and espoused-peere,
 Vnto my Garden I am come;
 My Spice I gather'd, with my Myrrhe,
 I ate my hony in the Combe,
 And drunke my wine with milke among.
 Come Friends and best-belou'd of me;
 Come eate, and drinke, and merry be,

3

I slept, but yet my heart did wake.
 It is my Loue I knocking heare.
 It was his voice: and thus he spake;
 Come open vnto me my Deare,
 My Loue, my Doue, my spotlesse-peere.
 For, with the deaw my head is dight:
 My lockes with droppings of the night.

4

Loe, I haue now vndressed me;
 Why should I clothe me as before?
 And since my feet cleane washed be,
 Why should I soyle them any more?
 Then through the creuice of the doore
 Appeard the hand of my Belou'd;
 And towards him, my heart was moou'd.

5

I rose vnto my Loue to ope,
 And from my hands distilled Myrrhe:
 Pure Myrrhe did from my fingers drop,
 Vpon the handles of the Barre.
 But then departed was my Deare,

When by his voice I knew 'twas he,
My heart was like to faint in me.

6

I sought; but seene he could not be.
I call'd but heard no answer sound.
The City-watchmen met with me,
As they were walking of the Round,
And gaue me stripes that made a wound:
Plea, they: hat march and ward the wall,
E'en, they haue tooke away my baile.

The seauenth *Canticle*.

HERE is allegorically expressed the Maiesty, power, & excellency of *Christ*; & is the effect of that which was Euangelically sung of him after his Resurrection, & Ascension. First, the *Bride* is introduced adiuuring the faithful *Israelites*, that when they haue attained the knowledge of *Christ* her *Spouse*, they should professe and teach him to the rest of their Members. Secondly, those who long to finde him, desire againe of the *Church*, to know the excellencies of that Beloued of hers: and (by doubling the question) seeme to imply a two-fold Excellency. Thirdly, the *Church* speedily answers those that enquire after her *Spouse*; and (by describing his excellency in his ten principall Members) mystically notifieth his ten-fold spirituall perfection: whereupon to insist, were not heere conuenient. Lastly, the faithful craue the *Churches* direction to helpe her finde him out, and receaue her gracious answer to that purpose.

Song. 15.

Sing this as the 13. Song.

Oh! if him you happen on,
Who is my Beloued-One,

Daughter

Daughters of Ierusalem;
 I adure you, seriously,
 To informe him, how that I
 Sicke am growne of loue, for him.

2

Fairest of all women, tell
 How thy Louer doth excell,
 More then other Louers doe.
 Thy Beloued, what is he
 More then other Louers be,
 That thou dost adure vs so?

3

He, in whom I so delight,
 Is the purest red and white:
 Of teame thousands chiefe is he.
 Like fine gold, his head doth shew,
 Whereon curled Lockes doe grow;
 And a Rauen=blacke they be.

4

Like the milky Doves that bide
 By the Riuers, he is Ey'd:
 Full, and fitly set they are.
 Cheekes like spicy=beds hath he;
 Or like flowers that fairest be.
 Lips, like Lillies, dropping Myrrhe.

5

Hands, like rings of gold, beset
 With the pretious Chrysolet.
 Belly'd, like white Iuorie
 Wrought about with Saphir's rich.
 Legs like Marble=pillers, which
 Set on golden Bases be.

6

Far'd like Libanus is he.
 Goodly, as the Cedar-tree;

D 4

Sweet

Sweetnesse breathing out of him,
 He is louely, eu'ry where.
 This my Friend is, this my Deare,
 Daughters of Ierusalem.

7
 O thou Fairest (eu'ry way)
 Of all women !^r whither may
 Thy Beloued turned be ?
 Tell vs whither he is gone,
 Who is thy Beloued-one,
 That we seek him may with Thee?

8
 To his Garden went my Deare,
 To the beds of spices there ;
 Where he feeds, and Lillies gets,
 I, my Loues am, and (alone)
 Mine, is my Beloued-one,
 Who among the Lillies eates.

The eight Canticle.

HEREIN is contained a continuation of the Praises of the *Bride*, and of that ardent affection expressed by her *Beloued* in the fifth *Canticle* : yet, it is no vnneccessary repetition. For, it seemeth to haue respect to the *Churches* estate, and the passages betweene her and *Christ* in another Age ; euen when the *Gentiles* began to be called and vnited vnto the *Church* of the *Iewes*, according to what is desired in the first *Canticle*. And therefore, shee is here compared to *Tyrzah* and *Ierusalem* for louelinesse. Her glorious increase, her singuler puritie, her extraordinary applause, the splendor of her Maiestie, and the powrefulnesse of her Authoritie is here also described. Moreover, the feares and hindrances sustained in her first persecutions are here My-
 stically

fically showne. And, Lastly, they who through feare or obstinacy are separated from her, are called to returne, in regard of her apparant power. This, we may sing to remember vs of those graces God hath bestowed on his Church. To comfort our soules also, with that dearenesse which Christ expresseth towards her, of whom we are members. And on diuerse other occasions, according as he that vseth it, hath capacitie to vnderstand and apply the same.

Song. 16.

Sing this as the 13. Song.

Beautifull art thou my Deare:

Thou as louely art, as are

Tirzah, or Ierusalem

(As the beautiful of them)

And as much thou mak'st afraid,

As arm'd Troupes with flaggs displayd.

2

Turne away those eyes of thine;

Doe not fixe them so, on mine:

For, there beame forth (from thy sight,)

Sweets, that overcome me quite:

And, thy Lockes, like kidlings be,

Which from Gilead hill we see.

3

Like those Ewes thy Teeth doe show

Which in rows from washing goe,

When among them there is none

Twinlesse nor a barren-one.

And (within thy lockes) thy Browes

Like the cut-Pomegranat shewes.

4

There are with her sixtie Queenes;

There are eighty Concubines:

And,

And, the Dam'sels, they possesse,
 Are in number number-lesse :
 But, my Dove is all alone,
 And an undefiled-one.

5
 Shee's her Mothers only Deare ;
 And, her toy that her did beare.
 When the Daughters her surueyd,
 That she blessed was, they said :
 Shee was prayd of the Queenes,
 And among the Concubines.

6
 Who is shee (when forth shee goes)
 That so like the Morning shewes ?
 Beautifull, as is the Moone,
 Purely bright as is the Sunne ;
 And appearing full of dread,
 Like an Host with ensignes spread ?

7
 To the Nut-yard downe went I ;
 (And the Vales encrease to spie)
 To behold the Vine=buds come,
 And to see Pomegranats bloome :
 But, the Princes Charrers did
 Wexe me so, I nought could hee.

8
 Turne, oh turne, thou Shulamite,
 Turne, oh turne thee to our sight.
 What I pray is that, which you
 In the Shulamite would view,
 But that (to appearance) shee
 Shewes like Troupes that armed be ?

The ninth *Canticle*.

Solomon in the first part of this *Canticle*, commending the *Churches* vniuersall beauty in her seuerall parts, is vnderstood to haue respect to that time after the Conuersion from *Paganisme*, wherein she was endowed and made lonely by the varietie of those Offices, States, & Degrees, into which her members were for orders sake distinguished; as well as by the addition of those other Graces formally receined. Which States and Degrees are here Myssically vnderstood by the parts of a beautifull Woman: (as doth excellently appeare, the *Allegory* being particularly expounded.) The second part of this *Hymne* expresseth the mutuall interchange of affections betweene the *Bridegroom* and his *Bride*; and those sweet contentments they enioy in each others Loues. Lastly, here is set forth both the *Churches* desire to bee freed from those persecutions, which hinder her open, and full fruition of her beloued; and mention is here made also, of those publike and vndisturbed embraces, which they shall at length enioy. The first part hereof we ought so to sing, that it may remember vs to shunne their blindnesse who discerne not the beauty of Order and Degrees in the *Church*. The second part puts vs in minde, that she is the treasureffe both of those graces which cause contentment within our selues, and make vs acceptable to God. By the last part we may apprehend the comfort that will follow, when we desire that the open profession of *Christ* may be granted, meereley for the loue of him.

Song. 17.

Sing this as the ninth Song.

Thou Daughter of the Royall Line,
 How comely are those Feet of thine,
 When their beſecming Shooes they weare;
 The curious knitting of thy Thighes,
 As like the costly Gemmes of prize,
 Which wrought by skilfull workmen are.

2

Thy Navell, is a Goblet round,
 Where Liquor evermore is found.
 Thy faire and fruitfull Belly shewes
 As doth a goodly heape of wheate
 With Lillies round about beset;
 And thy two Breests like twinned Roes.

3

Thy Necke, like some white Towre doth rise,
 Like Heshbon fish-poolles, are thine Eyes,
 Which neere the Gate Bath-rabbim lye.
 Thy Nose (which thee doth wel-become)
 As like the Towre of Libanum,
 That, on Damascus hath an eye.

4

Thy Head like Scarlet doth appeare:
 The Hayre thereof, like purple are:
 And in those Threads the King is bound.
 Oh Loue! how wondrous faire art Thou!
 How perfect doe thy pleasures shew!
 And, how thy Joyes in them abound!

5

Thou Statur'd art in Palme-tree-wiſe.
 Thy Breasts like Clusters doe arise.
 I ſaid, into this Palme I'll goe;

My hold shall on her branches be:
And those thy Breasts shall be to me
Like clusters that on Vines doe growe.

6

Thy Nostrils savour shall aswell
As newly-gathered fruits doe smell,
Thy Speech shall also relish so,
As purest wine, that for my Deake
Is fitting drinke, and able were,
To cause an old mans lippen to goe.

7

I, my Beloued's am; And, he
Hath his affection set on me:
Come well-beloued, come away,
Into the fieldes, let's walke along;
And there the Villages among,
Euen in the Country we will stay.

8

Woe to the Vines betimes will goe,
And see if they doe spring or no;
Or, if the tender Grapes appeare:
Wee will, moreouer goe, and see,
If the Pomegranats blossom'd be:
And I my Loue will giue thee there.

9

Sweet smells the Mandrakes doe afford:
And we within our Gates, are stor'd,
Of all things that delightfull be.
Pea, whether new or olde they are,
Prepared they be for my Deare:
And I haue layd them vp for thee.

10

Would, as my Brother, thou might'st be,
That suckt my Mothers breast with me:
Oh would it were no otherwise!
In publike then I thee would meet.

And

And giue thee kisses in the street ;
And none there is should thee despise.

II

Then I my selfe would for thee come,
And bring thee to my Mothers home ;
Thou likewise shouldst instruct me there,
And wine that is commixt with Spice,
(Sweet wine of the Pomgranat iuyce)
I would for thee to drinke prepare.

12

My Head with his left-hand he stayd ;
His right-hand ouer me he laid,
And (being so embrac'd by him)
Said he, I charge you, not diseale
Nor make my Loue vntill she please,
You Daughters of Ierusalem.

The tenth Canticle.

IN this last part of *Solomons Song*, he first singeth that sweet peace, and extraordinary prosperity vouchsafed vnto the *Church* after her great persecutions: and expresseth it by putting the question who she was that came out of the wilderness leaning on her Beloued. Secondly, hee introduceth *Christ* putting the humane Nature in remembrance, from what estate he had raised it; and requiring the dearest of our affections in regard of the ardency, vnquenchablenesse, and inestimable value of his loue. Thirdly, hauing remembered the *Church* of the affection due to him, *Christ* teacheth her the charitable care she ought to haue of others; and that she being brought into his fauour and protection, should seeke the preferment of her younger Sister also; euen the people who haue not yet the breasts of Gods

two Testaments to nourish their soules. Fourthly, the Churches true Solomon or Peace-maker (meaning Iesus Christ) having a Vineyard in Baal-hammon (that is) where-soever there are people; Herein is declared, the reward of such as are profitably employed in that Vineyard. And lastly, the confirmation of Christs marriage vpon the Hills of Spice (meaning Heaven) is hastned. In singing this Canticle, wee ought to meditate what estate God hath raised vs from; what loue hee hath vouchsafed; what our charity should be to others; what we should minde concerning this life; and what desire we should haue to the comforts of the world to come.

Song. 18.

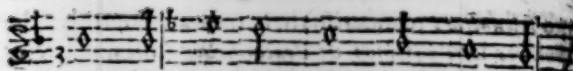
W^ho's this, that leaning on her Friend,

Doth from the wilderness ascend? Minde how

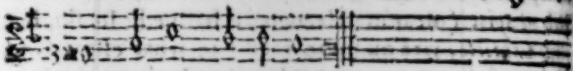
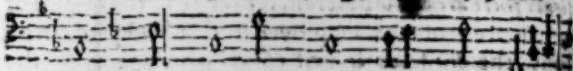
I raised thee, Euen where the Mother thee con-

ceiv'd,

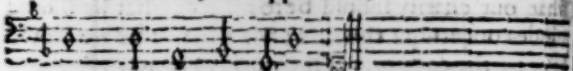
ceiv'd,



ctiu'd, where she that brought thee forth con-



ceia'd, beneath an Apple-tree.



2

We in thy heart engrauen beare,
And Scale-like on thy hand-wrist weare:

For Loue is strong as Death,
Fierce as the Graue is Iealousie:
The coales thereof doe burning lye;
And furious flames it hath.

3

Much water, cannot coole Loues flame:
No floods haue power to quench the same.
For Loue so high is priz'd;
That, who to buy it would assay,
Though all his wealth he gaue away,
it would be all despis'd.

4

We haue A Sister scarcely growne,
For she is such a little one,
That yet no Breasts hath shee.
What thing shall we now vndertake,
To doe for this our Sisters sake,
If spoken for her be?

5

If, that a wall she doe appeare,
The Turrets vpon her will reare,

And Pallaces of Plate:

And then with boords of Cedar-tee
Enclose, and fence her in, will we,
If that she be a Gate,

6

I wall already built I am:

And now my Breasts vpon the same
Doe Turret-like arise.

Since when, as one that findeth rest,
(And, is of settled peace possess)
I seemed in his eyes,

7

I Vineyard hath King Solomon,

This Vineyard is at Baal-hamon,
Which he to Keepers put:

And eu'ry one that therein wrought,
I thousand Silver-pieces brought,
And gaue him for the fruite,

8

My Vineyard which belongs to me,
Eu'n I my selfe doe ouersee.

To thee, oh Solomon,
I thousand-fold both appertaine:
And, those that keep the same, shall gaine
Two hundred-fold for one.

9

Thou, whose abode the Gardens are,
(The Fellowes vnto thee giue eare)

Cause me to heare thy voice:
And let my Loue as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.

The first Song of *Esay. Esa. 5.*

IN this Song the Prophet, singing of *Christ* and his *Vineyard*, first sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth sowre grapes. Secondly, he summoneth their Consciences whom he couertly vprayed, to be Iuges of Gods great loue and their vnprofitableness. Thirdly, he shoues, both how he intends to deal with his *Vineyard*, and who they are whom he pointed out in this *Parable*. Now, seeing it hath befallen the *Iewes* according to this Propheticall Hymne, we are to make a two-fold vse, in singing it. First, thereby to memorize the Mercy and Iustice of God; both which are manifested in this Song: his Mercy in forewarning, his Iustice in punishing euen his owne people. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed vs, and what fruits we ought to bring forth; let he leaue vs also, to be spoyled of our Aduersaries. For in this *Parable* the holy Spirit speaketh vnto euery Congregation who abuseth his fauours. And doubtlesse, all such (as it hath fallen out in *Antioch*, *Laodicea*, and many other particular churches) shall be deprived of Gods protection, of the dewes of his holy Spirit, and of the sweete showres of his word, to be left to thornes and briers, the fruite of their owne naturall Corruptions.

Song. 19.

Sing this as the 14. Song.

A Song of him, whom I loue best,
And of his Vineyard, sing I will.

A Vineyard, once my Lone posselt,
 well-seated on a fruitfull hill:
 He kept it close=innured still:
 The earth, from Stones he did refine;
 And set it with the choicest vine.

2

He in the midst a Fort did reare;
 I win-pressie therein also wrought:
 But, when he lookt it Grapes should beare,
 Those Grapes were wilde=ones that it brought,
 Ierusalem, come speake thy thought;
 And you of Iudah Judges be,
 Betwixt my vineyard here, and me.

3

Vnto my Vineyard what could more
 Performed be, then I haue done?
 Yet, looking it should Grapes haue bore,
 Haue wilde=ones, it afforded none:
 But goe to, (let it now alone)
 Resolu'd I am to shew you too,
 what with my vineyard I will doe.

4

The Hedge I will remooue from thence,
 That what so will, deuoure it may:
 I do one will breake the Walled-fence,
 And through it make a troden way.
 Pea, all of it I wast will lay.
 To digge or dresse it, none shall care:
 But, thornes and byers it shall beare.

5

The Clouds I also will compell,
 That there no raine descend for this,
 for loe, the house of Israel
 The Lord of Armes Vineyard is:
 And, Iudah is that Plant of his;

C 2

That

That Pleasant one, who forth hath brought
 Oppression, when he Judgement sought.
 He, seeking Iustice; found therein,
 In lieu thereof, a Crying sinne.

The 2. Song of *Esay*. *Esa.* 12.

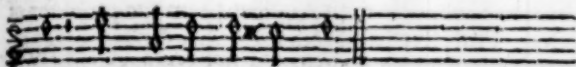
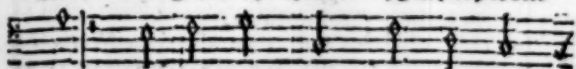
Isaiah having a little before prophecied of the Incarnation of *Iesus Christ*, and the excellencie of his kingdom, doth in this *Hymne* praise him for his Mercy; and foretlowes the *Church* also, what her *Song* should be in that day of her Redemption. The principall contents hereof are these: A Confession of Gods mercy; A prediction concerning the Sacrament of Baptisme; and an exhortation to a joyfull Thanksgining. The *Song* the *Church* should still sing to the honour of *Iesu Christ* for our Redemption. Yea, in regard the *Prophet* (foreseeing the good Cause we should have to make thereof) hath prophecied it should be the *Churches Hymne*, it seemeth not vnproper to be vsed on those dayes which are solemnized in memoriall of our Saviours *Natiuitie*; Or whensoever we shall be moued to praise God in memorizing the grauius Comfort promised vs by his *Prophets*, and fulfilled by his own comming. And to fit the same the better to that purpose, I haue changed the Person, and the Time, in the Translation.

Song. 20.

Lord, I will sing to Thee, for thou disp'atest



hast: And yet with-drawest thy wrath from



me, And sent me comfort hast.



Thou art my health, on whom
I fearelesse Trust, I lay.

For thou oh Lord, thou art become
My Strength, my Song, my Stay.

2

And with reioycing now,
Sweet waters we conuay
forth of those Springs, whence Life doth flowe:
And, thus, we therefore say,
Oh, sing vnto the Lord:
His Name and workes proclaim:
Pea, to the People, beare record,
That glorious is his Name.

3

Unto the Lord, oh sing;
For, wonders he hath done:
And many a renowned thing,
which through the earth is knowne,
Oh sing aloud, all yee,
On Sion hill that dwell!
For, lo, the Holy-one in thee,
Is great, oh Israel.

The third Song of Esay. Esay 26.

ESay composed this Song to comfort the *Israelites* in their captivity : to strengthen their patience in Affliction : and settle their confidence on the promises of God. First, it remembreth them that Gods protection being euery where as auailable as a defended *Citty*, they ought alwayes to relye on the firme peace which that affordeth. Secondly, he sheweth that the pride of Sinne shall be ouerthrowne; and that the faithfull are resolved to flie vnto their *Redeemer*, and await his pleasure in their chastisements. Thirdly, he singeth the vtter desolation of *Tyrants*; the encrease of the *Church*; her afflictions; her deliuerance; & the resurrection from death through *Christ*. Lastly, the *Faithfull* are exhorted to attend patiently on the *Lord* their *Sauour*, who will come shortly to iudgement, and take account for the blood of his *Saints*. This Song is made in the person of the *Church*, and may be sung, to comfort and confirme vs in all our chastisements and persecutions: by bringing to our consideration, the short time of our endurance, and the certainty of our *Redeemers* comming. It may be vsed also to praise God both for his Justice and Mercy.

Song. 21.

Sing this as the 3. Song.

A Citie now we haue obtain'd,
 Where strong Defences are;
 And, God Salvation hath obtain'd,
 For Walls, and Bulwarkes there,
 The Gates thereof, wide open bee,
 That such as iustly doe,

(And

(And those that Truth's observers be)
May enter therein to.

2

There, thou in peace wilt keep them sure
Whose thoughts well grounded be ;
In peace, that ever shall endure,
Because they trusted Thee.

For ever, therefore, on the Lord,
Without distrust, depend.
For, in the Lord, thy eternall Lord,
Is strength that hath no end.

3

He makes the loftie Citie yeeld,
And her proud Dwellers bow:
He layes it leuell with the field,
Euen with the dust below.

Their feet that are in want and care,
Their feet thereon shall tread :
Their way is right that righteous are,
And thou their path dost heed.

4

Upon thy course of Judgements, we
Oh Lord, attending were :
And to record thy Name and Thee,
Our soules desirous are.

On Thee, our minds with strong desire
Are fixed in the night :
And after thee our hearts enquire
Before the morning light.

5

For, when thy righteous Judgements are
Upon the earth discern'd ;
By those that doe inhabite there,
Uprightnesse shall be learn'd.

Yet, Sinners for no terrour will
Just dealing vnderstand :

But in their sinnes continue still,
Amid the Holy-Land.

6

To seeke the glory of the LORD,
They vn-regardsfull be.
And thy aduanced-hand, Oh LORD,
They will not daigne to see.

But they shall see, and see with shame,
That beare thy People spight:
Pea, from thy foes shall come a flame,
Which will deuoure them quite.

7

Then, LORD, for vs thou wilt procure,
That we in peace may be;
Because that eu'ry worke of our,
Is wrought for vs, by Thee.

And LORD our GOD, though we are brought
To other Lords in th'all;
Of thee alone shall be our thought,
Upon thy Name to call.

8

They are decaist, and neuer shall
Renewed life obtaine:
They dye, and shall not rise at all,
To tyrannize againe.

For thou didst visit them therefore,
And wide disperst them hast;
That so their fame for euermore,
May wholly bee defac't.

9

But Lord, encrease thy People are,
Encrease they are by thee;
And thou art glorifi'd as farre,
As earths wide limits bee.

For Lord, in their distresses, when
Thy rod on them was laid;

Ther

They vnto thee did hasten then,
And without ceasing praised.

10

As one with child is pained, when as
Her thymes of bearing bee;
And cries in pangurs (before thy face)
Oh LORD, so fared wee.

Wee haue conceiu'd, and for a birth
Of winde haue pained him.
The world's vn safe, and still on earth,
They thine that dwell therein.

11

Thy Dead shall liue and rise againe,
With my dead=Body shall.

Oh you, that in the dust remaine,
Awake and sing you, all!

For, as the deaw doth hearbs renew,
That buried seem'd before:
So, earth shall through thy heavenly deaw
Her Dead alitie restore.

12

My People to thy Chambers fare:
Shut close the doore to thee;
And stay awhile (a moment there)
Till past the fury bee.

For lo, the Lord doth now arise;
Hee cometh from his place,
To punish their impieties,
Who now the world possesse.

13


The earth that blood discover shall,
Which is in her conceal'd:
And bring to light those murders all,
Which yet are vnreueal'd.

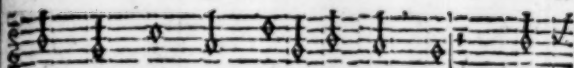
The Praier of *Hezekiah*. Esay 37. 15.

IN this Praier, *Hezekiah* hauing first acknowledged Gods Maiestie and almighty power, desires him, both to heare & consider his Aduersaries blasphemie. Then (to manifest the necessity of his present assistance) venge the power his foe had obtained ouer such as serued not the true God. And as it seemeth, importunes deliuerance, not so much in regard of his owne safety, as that the *Blasphemer*, and all the world might know the difference betweene the Lords power, and the arrogant bragges of men. This Song may bee vsed whensoever the *Turke*, or any other great Aduersary (preuailing against false Worshippers) shall thereupon growe insolent, and threaten Gods Church also: as if in despite of him, he had formerly preuailed by his owne strength. For the name of *Sennacherib* may be mystically applied to any such enemy. We may vse this Hymne also, against those secret Blasphemies, which the Deuill whispers vnto our soules; or, when by temptations hee seeks to driue vs to despaire, by laying before vs how many others he hath destroyed, who seemed to haue beene in as good assurance as wee. For, he is indeede, that mysticall *Assyrian* Prince, who hath ouertrowne whole Countries & Nations, with their Gods, in whom they trusted. Such as are these, *Temporall power*, *Riches*, *Superstitious worship*, *Carnall wisdom*, *Idols*, &c. which being but the works of men (and yet trusted in as Gods) hee hath power to destroy them.

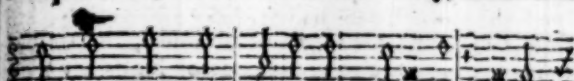
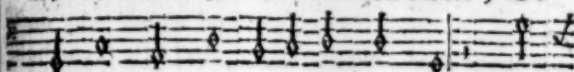
Song. 22.

O Lord of Hosts and God of Israel! Thou,

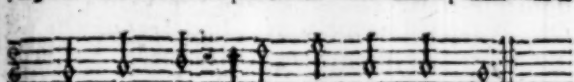
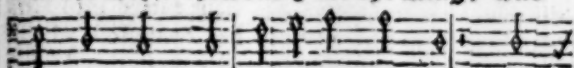




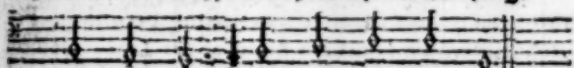
who betweene the Cherubins dost dwell ; Of



all the world thou onely art the King, And



heav'n and earth, vnto their forme dost bring.



2

LORD bow thine eare ; to heare attentue be.
Lift vp thine eyes, and daigne oh LORD, to see
what words Sennacherib hath cast abroad ;
And his proud Message to the living GOD.

3

LORD, true it is, that Lands and Kingdomes all,
Are to the King of Ashur brought in thrall:
Yea, he their Gods, into the fire hath throwne :
For, Gods they were not ; but of wood & stone.

4

Man's worke they were, & men destrou'd them haue.
As therefore from his power vouchsafe to saue ;
That all the Kingdomes of the world may see
That thou art GOD, that onely thou art hee.

Hezekiah's

Hezekiah's Thankesgiuing. Esa. 38. 10.

Hezekiah hauing beene sicke and recovered, made this *Song of Thankesgiuing*; And setteth forth the mercy of God, by considering these particulars. The time of his Age; the feares of his soule; the rooting out of his posteritie; the violence of his disease; and the forgienesse of his sinnes, added to the restoring of his health. Then (seeming to haue entred into a serious consideration of all this) hee confesseth who are most bound to praise God; and voweth this Deliu-
 rance to euerlasting memorie. This *Song* may be vsed after deliuerance from temporall sicknesse. But in the principall sense, it is a speciall Thankesgiuing for that cure which *Iesus Christ* wrought vpon the *humane nature*, being in danger of euerlasting perdition. For *Hezekiah* which signifieth *helped of the Lord*, typifieth Mankind labouring vnder the sicknesse of sinne and death. *Isaiah* who brought the medicine that cur'd him, (and is interpreted) *the saluation of the Lord*, figured our blessed *Redeemer*, by whom the *humane nature* is restored; and whose sending into the world was mystically shewed by the Miracle of the *Sunnes* retrogradation. To praise God for that myserie therefore (the Circumstances being well considered) this *Hymne* seemeth very proper. And doubtlesse for this cause it was partly preserved for these our times, and ought often and heartily to be sung to that purpose.

Song. 23.

Sing this as the fourth Song.

Vhen I supposed my time to as at an end,
 Thus, to my selfe, I did my selfe demone:
 Now,

Now to the Gates of hell I must descend;
 for all the remnant of my yeares are gone.
 The Lord (said I) where now the living be,
 Nor man on earth, shall I for ever see.

2
 As when a Shepheard hath remou'd his Tent,
 Or as a weavers Shuttle slips away;
 Night so, my Dwelling, & my Yeares, were spent:
 And so, my sickness did my Life decay.
 Each day, ere night, my death expected I;
 And eu'ry night, ere morning, thought to dye.

3
 For, he so Leon-like my bones did breake,
 That I scarce thought to liue another day.
 Noyle I did like Cranes or Swallows make:
 And as the Turtle, I lamenting lay.
 Then with uplifted eye-lids, thus I spake,
 Oh Lord, on me oppressed, mercy take.

4
 What shall I say? he did his promise giue;
 And as he promist he performed it.
 And therefore, I will neuer whilst I liue,
 Those bitter passions of my soule forget:
 Yea, those that liue, & those vnborne, shall know
 What life and rest thou didst on me bestow.

4
 My former Pleasures, Sorowes were become:
 But, in that loue, which to my soule thou hast,
 The Graue, that all deuours, thou keptst me from;
 And didst my errors all behind thee cast.
 For, nor the Graue, nor Death can honor Thee;
 Nor hope they for thy Truth that buried be.

5
 Oh! he that liues; that liues as I doe now:
 Eu'n he it is that shall thy praise declare.
 Thy Truth the Father to his Deed shall shewe,
 And

And holw, thou me, oh Lord, hast daing'd to spare.
 Pea Lord, for this, I will throughout my dayes
 Make musicke in thy house; vnto thy praise.

The Lamentations of *Jeremie*.

AS vsfull as any part of the old Testament, for these present times (wch fallen asleepe in security) are these Elegiacall Odes: For, they bring many things to our consideration. First, what wee may and should lament for. Secondly, how careful we ought to bee of the Common-wealths prosperitie; because, if that goe to ruine, the particular Church therein cherished, must needs bee afflicted also; and Gods worship hindered. Thirdly, they teach vs, that the overthrow of Kingdomes and Empires, followes the abuse and neglect of Religion; and that (Sinne being the onely cause thereof) wee ought to endure our chastisements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long-suffering. Fifthly, they perswade vs, to commiserate and pray for the Church, and our brethren in calamitie; and not to despise them in their humiliations. Sixthly, they learne vs not to iudge the truth of Professions, by those afflictions God laies vpon particular Churches, seeing the Iewish Religion was the Truth, and those faulsters, who led them into Captiuitie. Seventhly, they shew vs, that neither the Antiquity, Strength, Fame, or formall Sanctitie of any place (nor Gods former respect thereunto) shall priuilege it from destruction, if it continue in abusing his Grace. And lastly, they (as it were limiting our sorrowes) mind vs to cast our eyes on the mercies of God: and to make such vse of his chastisements, as may turne our Lamentations into Songs of Ioy.

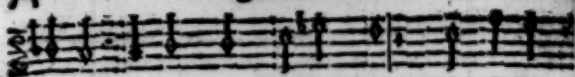
Lament.

Lament. I.

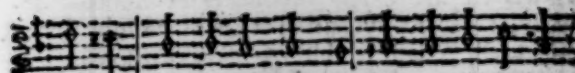
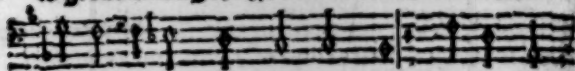
THis *Elegie*, first bewaileth in generall tearmes, that calamitie and destruction of *Judah* and *Ierusalem*, which is afterwards more particularly mentioned. Secondly, it makes a confession of their manifold sinnes committed; and is full of many passionate and penitentiall complaints, Iustifying the *Lord* in his Iudgements, and confessing the vanitie of humane Consolations. Lastly, it containeth a short prayer for Gods mercy, and a diuine prediction of those Iudgements which will fall on them, by whom his people haue beene afflicted. This *Elegie* may be sung, whensoever any generall Calamitie falleth on the *Commonwealth* in which we liue; we having first considered and applied the particular Circumstances, as there shall be cause. We may sing it also *Hyistorically*, to memorize the Iustice of God, and the miserable desolations of *Judah* and *Ierusalem*, recorded for our example.

Song. 24.

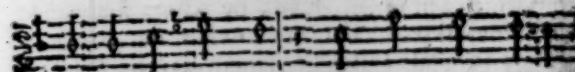
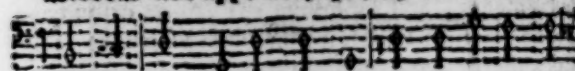
How sad and solitary now (alas,) Is that
 well-peopled Citie come to be! Which once



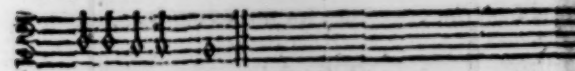
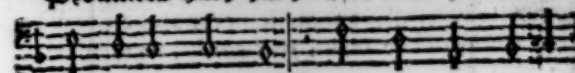
so great among the Nations was, And oh how



widow-like appeareth she! The rule of all the



Provinces hath had, And now her selfe is



tributary made.



²
All night shee maketh such excessive mone,
That downe her cheekes a flood of teares doth flow
And yet, among her Louers there is none,
That consolation doth on her bestow.

For they that once her Lover did appeare,
Now turned foes, and faithlesse to her are.

³
Now Iudah in captiuitie complaines,
That (others) heretofore so much oppress.

for her false service, shee her selfe remaines
Among those Heathens, where shee findes no rest.
And apprehended in a Straite, is shee,
By those that persecuters of her bee.

4

The very waies of Sion doe lament.
The Gates thereof their lonelinesse deploze:
Because that no man cometh to frequent
Her solempne Festivalls as heretofore.
Her Priests doe sigh; her tender Virgins bee
Uncomfortable left, and so is Shee,

5

Her Aduersaries are become her Chieftes:
On high exalted, those that hate her are:
And God hath brought vpon her all those griefes,
Because so many her transgressions were.
Her Children diuven from her by the foe,
Before him, into loathed thraldome goe.

6

from Sions-Daughter (once without compare)
Now all her matchlesse loveliness is gone.
And like those chased Harts her Princes fare,
Who seeke for pasture and can finde out none.
So (of their strength depriu'd, and fainting nigh)
Before their abler foes, they feebly lye.

7

Ierusalem now thinks vpon her crimes;
And calls to minde (amid her present woes)
The pleasure shee enjoy'd in former times,
Till first shee was surprized by her foes:
And how (when they perceiued her forlorne)
They at her holy Sabbaths made a scoone.

8

Ieruselems transgressions many were;
And therefore is it shee disdain'd lies:

A

8 Those

Those, who in former time haue honour'd her;
 Her baseness now behold, and her despise:
 Pea, shee her selfe doth sit bekwailing this;
 And of her selfe her selfe ashamed is.

9

Her owne uncleanness in her Skirt shee boze;
 Not then beleeuing what her end would bee.
 This great destruction falls on her therefore:
 And none to helpe or comfort her hath shee.
 Oh, heede thou Lord, and pittie thou my woes,
 For I am triumph't-ouer by my foes.

10

Her foe hath touch'd with his polluted hand,
 Her things that Sacred were, before her face:
 And, they whose entrance thou didst countermand,
 Intruded haue into her Holy-place:
 Those; that were not so much approu'd by thee,
 As, of thy Congregation held to be.

11

Her People, doe with sighes, and sorrowes, get
 That little bread which for releefe they haue.
 And, giue away their precious things for meat,
 So to procure wherewith their life to saue.
 Oh Lord consider this; and ponder Thou,
 How vile, and how dejected I am now.

12

No pittie, in you Passengers is there?
 Pour eyes oh somewhat hitherward endine;
 And marke, if euer any grieffe there were
 Or sorrow that did equall this of mine:
 This, which the Lord on me inflicted hath,
 Upon the day of his incensed wrath.

13

He from aboue, a Flame hath hurled downe;
 That kindles in my bones preuailing fire.

I Net, he ouer both my feet hath thzotone;
By which, I am compelled to retyre.

And he hath made me a Forsaken-one,
To sit, and weepe out all the day alone.

14

The heauy yoke of my Transgressions, now,
His hand hath wearehed, and vpon me laid;
Beneath the same my tyred necke doth bow:
And all my strength is totally decay'd.

For, me to thole, the LORD hath giuen o're,
Whose hands will hold me fast for euermore.

15

The LORD hath trampled vnderneath their feet,
Eu'n all the mighty, in the midst of me.
I great Assembly he hath caus'd to meet,
That all my ablest men might slaughter'd be.

And Iudah's Virgin-daughter treida vpon,
As in a wine-press Grapes are trodden on.

16

For this (alas) thus weepe I; and mine eyes,
Mine eyes drop water thus; because that he,
On whose assistance, my sad soule relies,
In my distresse is farre away from me.

Eu'n while, (because of my preuailing foe,)
My Children are compel'd from me to goe.

17

In vaine hath Syon stretched forth her hand;
For, none vnto her succour draweth nigh:
Because, the LORD hath giuen in command,
That Iacobs foes should round about her lye.

And poore Ierusalem among them there;
Like some defiled woman doth appeare.

18

The LORD is iustified, nay-the-lesse,
Because I did not his commands obey.

All Nations therefore, heare my beaui nesse,
 And heed it (for your warning) you I pray.
 For, into thraldome (through my follies) be
 My Virgins, and my Young-men, bozne from me,

19

Upon my Louers I haue cryed out,
 But, they my groundlesse hopes deceiued all.
 I for my reu'rend Priests enquir'd about;
 I, also, did vpon mine Elders call:
 But in the City, by the ghost they gaue,
 As they were seeking meat their liues to saue.

20

Oh LORD, take pittie now on my distresse:
 For loe my soule dissemper'd is in me.
 My heart is overcome with beaui nesse;
 Because I haue so much offended thee.
 Thy Sword abroad my ruine doth become.
 And Death doth also threaten me at home.

21

And of my sad complaints my foes haue heard:
 But to afford me comfort there is none.
 My troubles haue at full to them appear'd;
 Yet they are tophull that thou so hast done. (Thee;
 But, thou wilt bring the Time set downe by
 And then in sorrow they shall equall mee.

22

Then, shal those foule Offences they haue wrought,
 Before thy presence be remembred all:
 And whatso ere my Sinnes on me haue brought,
 (For their Transgressions) vpon them shall fall.
 For, so my sighings multiplied be;
 That therewithall, my heart is faine in me.

Lament. 2.

IN this *Elegie*, the *Prophet* useth a very patheticall exordium, the better to awaken the peoples consideration; and to make them the more sensible of their horrible calamity. Which he first illustrateth in generall termes, by comparing their estate to the miserable condition of one fallen from the glory of heaven, to the lowest earth; and in mentioning, their being deprived of that glorious Temporall and Ecclesiasticall Government, which they formerly enjoyed. Afterwards, he descends to particulars; as the destruction of their *Pallaces, Forts, Temple, Walls, and Gates*; the prophaning of their *Saboths, Feasts, Rites, &c.* the suspending of their *Lawes, Priests, Prophets*: The slaughter of *young-men, and Virgins, olde-men, and Children*, with the *famine and reproches* they sustained, &c. All which acknowledging to be the iust Iudgements of God, hee adviseth them not to harken to the delusions of their false Prophets, but to returne vnto the LORD by teares and hearty repentance. For the use and application, see what hath beene said, before the former *Elegie*.

Song. 25.

Sing this as the 24. Song.

How darke, & how be-cloved (in his wrath)
 The LORD hath caused Syon to appeare!
 How Isr'els beauty he obscured hath! (were,
 As if th' owne downe from Heav'n to Earth he
 Oh! why is his displeasure growne so hot?
 And why hath he his footstool so forgot?

2

The LORD all Syons dwellings hath laid wast;
 And, in so doing, he no sparing made;
 For in his anger to the ground he cast,
 The strongest holds that Judah's-Daughter had.
 Them, & their Kingdome, he to ground doth send;
 And all the Princes of it doth suspend.

3

When at the highest his displeasure was,
 From Iſr'el all his hoſne of ſtrength he broke.
 And from before his aduerſaries face,
 His Right-hand (that reſtrained him) he tooke.
 Pea, he in Iacob kindled ſuch a flame,
 As, round about, hath quite conſum'd the ſame.

4

His Bow he as an aduerſary bent,
 And by his Right-hand he did plainly ſhew,
 He drew it with an enemies intent:
 For all that were the faireſt Markes he ſlew.
 In Syons Tabernacle this was done;
 Eu'n there the fire of his diſpleaſure ſhone.

5

The LORD himſelfe is he that was the foe,
 By him is Iſr'el thus to ruine gone.
 His Palaces, he ouerturned ſo:
 And he, his holds of ſtrength hath ouerthrowne:
 Eu'n he it is, from whom it doth ariſe,
 That Iſr'els Daughter thus lamenting lies.

6

His Tabernacle Garden-like that was,
 The LORD with violence hath tooke away.
 He hath deſtroyed his Aſſembling-place:
 And there no Feaſts no Sabbaths now haue they:
 No, not in Syon. For in his ſierce wrath,
 He both their King and Priests reſected hath.

7 The

7

The LORD his holy Altar doth forgoe;
 His Sanctuary he hath quite despiz'd.
 Yea, by his merre assistance hath our foe,
 The Bulwarke of our Palaces surpriz'd.
 And in the LORDs olone House, rude Poyles are
 As loud, as heretofore his Prailes were.

8

The LORD his thought did purposely encline,
 The wals of Syon should be ouerthrowne.
 To that intent he stretched forth his Line,
 And drew not backe his hand till they were downe.
 And so, the Turrets with the haufed Wall,
 Did both together to destruction fall.

9

Her Gates in heapes of earth obscured are;
 The Barres of them in pieces broke hath he:
 Her King, and those that once her Princes were,
 Now bozne away among the Gentiles be.
 The Law is lost, and they no Prophet haue,
 That from the LORD a vision doth receiue.

10

In Silence, seated on the lowly ground,
 The Senators of Syons-Daughter are:
 With Ashes, they their careful heads haue crown'd,
 And mourning Sackcloth girded on them weare.
 Yea, on the earth in a distressed-wise,
 Ierusalem's young Virgins fixe their eyes.

11

And, for because my People suffer this,
 Mine eyes with much lamenting dimmed grow:
 Each part within me out of quiet is,
 And on the ground my Liver forth I throw;
 When as mine Eyes with so sad Objects meet;
 As Babes halfe dead, & sprawling in the street.

12

For, to their Mothers called they for meat,
 Oh where shall we haue meat and drinke ! they cry.
 And in the Citie, while they food entreat,
 They swoune, like them that deadly-wounded lie.
 And some of them, their soules did breath away,
 As in the Mothers bosome, staru'd they lay.

13

Ierusalem ! for thee what can I say ?
 O: vnto what maist thou resembled be ?
 Oh ! whereunto that comfort thee I may,
 Thou Syon: - Daughter, shall I liken thee ?
 For, as the Seas, so great thy Breaches are :
 And to repaire them then ; Ah, who is there !

14

Thou, by thy Prophets hast deluded bin :
 And foolish Missions they for thee haue sought.
 For, they reueiled not, to thee thy Sinne,
 To turne away the thraldome it hath brought.
 But, lying Prophecies they sought for thee;
 which of thy sad exile, the causes be.

15

And those, thou Daughter of Ierusalem
 That on occasions passe along this way,
 with clapping hands, and hissings, thee contemne:
 And, yodding at Thee, thus in scoorne they say :
 Is this the Citie, men did once behight
 The flowre of Beauty, and the worlds Delight ?

16

Thy Aduersaries, (euerie one of them)
 Their mouthes haue op'ned at thee, to thy shame,
 They hiss, and gnash at Thee, Ierusalem ;
 we ; we (say they) haue quite destroy'd the same :
 This, is that day hath long expected beene ;
 Now commeth it, and we the same haue seene.

17 But

17

But, this the Lord decreed, and brought to passe,
He, to make good that word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pittie take.

He; thus hath made thee scorn'd of thy foe;
And, rais'd the Hoine of them that hate thee so.

18

Oh wall of Syons Daughter, cry amaine,
Eu'n to the Lord set forth a hearty Cry:
Downe like a Riuer, cause thy teares to raine,
And, let them neither day nor night be dry.

Seeke neither sleepe, thy body to suffice;
Nor slumber, for the Apples of thine eyes.

19

At night and when the watch is new begun;
Then rise, and to the Lord Almightie Cry.
Before him, let thy Heart like water runne;
And lift thou vp to him thy hands, on high.

Eu'n for those hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

20

And thou oh Lord; Oh be thou pleas'd to see,
And thinke on whom, thy Judgements thou hast
Shal women fed with their own issue be, (thrown,
And Children, that a span are scarcely growne?
Shall thus, thy Priests & Prophets, Lord, be slaine,
As in thy Sanctuary they remaine?

21

Nor youth, nor Age, is from the slaughter free;
For, in the Streets, lye Young, and Old, and all.
My Virgines and my young-men, murder'd be;
Eu'n both, beneath the sword, together fall.

Thou, in thy day of wrath, such hauock mad'st;
That in deuouring thou no pittie had'st.

22 Thou

Thou, round about hast call'd my feared foes,
As if that summon'd to some feast they were :
Who in thy day of wrath, did round enclose,
And shut me so, that none escaped are.

Yea, those that hate me, them consumed haue,
To whom, I nourishment, and breeding gaue.

Lament. 3.

Here the Prophet *Jeremy*, hauing contemplated his
Howne afflictions with the destruction of *Iudah* and
Ierusalem, seemeth by that materiall Obiect to haue rais-
ed his apprehension higher, and by the spirit of Pro-
phesy both to foresee the particular sufferings of *Iesus*
Christ, and to become sensible also of those great affli-
ctions which the Church Militant (his mysticall body)
should be exercised withall. And in this most passionate
Elegy, either in his own person bewaileth it, or else per-
sonates *Iesus Christ*, the head of that Mysticall body, ta-
king vpon himselfe those punishments; with that heauy
burthen of Gods wrath, and that vnspcakable sorrow
which mankinde had otherwise beene overwhelmed
withall. In brieft, this *Elegy* containes an expression of
Gods heauy Anger for our sinne; the severity and bit-
ternesse of his Iudgements; the greatnesse of his mer-
cies; the hope and patience of the faithfull in all Af-
flictions; The vnwillingnesse of God to punish; The
heartly repentance of his people; And a Propheticall
imprecation concerning the enemies of the spirituall
Ierusalem. This may be sung, to moue and stirre vs
vp with a feeling of our Redeemers passion: To re-
member vs of our miserable condition through sinne:
To moue vs to repentance: and to comfort and in-
stru& vs amidst our afflictions.

Song.

Song. 26.

Sing this as the 24. Song.

I Am the Man who (scourged in thy wrath)
 Have in all sorowes thoroughly tyed beene :
 Into obscurity, he led me hath ;
 He brought me thither, where no light is scene :
 And so aduerse himselfe to me he shewes,
 That all the day his hand doth me oppose.

2

My Flesh and Skinne with age, He tyed out,
 He brui'd my bones, as they had broken bin,
 He with a Wall enclosed me about.
 With cares and labours he hath shut me in.
 And me to such a place of darknesse led,
 As those are in, that be for ever dead.

3

He shut me where I found no passage out,
 And there my heavy Chaines vpon me laid.
 Whoeuer, though I loudly cryed out,
 He tooke no heed at all for what I prayd:
 My Way with heued Stones he stopped hath,
 And left me wandring in a winding Path.

4

He was to me like some way-tying Beare,
 Or as a Lyon that doth lurke vni-scene.
 My course he hindring, me in pieces rare,
 Till I quite ruin'd, and layd waste had beene.
 His Bowe he bended, and that being bent ;
 I, was the marke at which his Arrow went.

5

His Arrows from his Quiver forth he caught,
 And through my very Reines he made them passe.
 Cu'm mine owne people set me then at naught ;
 And, all the day ; their sporting song I was.

From

From him, my fill of bitternesse I had ; (made,
And, me, with worm-wood likewise, drunke he

6

With stones, my teeth he all to peeces brake ;
He, Dust and Ashes ouer me hath strowne ;
All rest, he from my weary soule did take,
As if, contentment I had neuer none.

And then, I cryed ; Oh ! I am vndone ;
All my dependance on the Lord is gone.

7

O' minde thou my afflictions, and my care ;
My miseries, my worm-wood, and my gall :
For, they still fresh in my remembrance are,
And downe in me my humbled soule doth fall.
I, this forget not ; And when this I minde,
Some helpe againe, I doe begin to finde.

8

It is thy mercy Lord, that we now be ;
For, had the pittie fail'd, not one had liu'd.
The faithfulness is great, that is in Thee,
And eu'ry morning it is new reuiu'd.
And Lord such claime my soule vnto thee layes,
That thee will euer trust in thee, she sayes.

9

For, thou art kinde to those that waite thy will ;
And, to their soules that after thee attend.
Good therefore is it, that in quiet still,
We hope that safety, which thou Lord wilt send.
And happy he, that timely doth enure,
His youthfull necke the burthen to endure.

10

He downe will sit alone, and nothing say ;
But, since 'tis cast vpon him, beare it out.
(Pea, though his mouth vpon the dust they lay)
And while there may be hope, will not mis-doubt.

His Cheeke to him that smiteth, offers He ;
And is content, though he rentiled be.

11

For, sure is he (what euer doth befall)
The LORD will not forsake for euermore :
But that he hauing punished, pittie shall,
Because he many mercies hath in store.
For, God in plaguing, take no pleasure can ;
Nor willingly afflicteth any man.

12

The LORD delighteth not to trample downe,
Those men that here on earth enthralled are :
O that a Righteous man should be o'rethrowne,
When he before the Highest doth appeare.
For is the LORD well-pleased in the sight,
When he beholds the wrong, subuert the Right.

13

Let no man mutter then, as if he thought
Some things were done in spight of GODS decree :
For, all things at his word to passe are brought
That either for our good, or euill be.
Why then liues man, such murmurs to begin ?
Oh ! let him rather murmur at his Sinne.

14

Our owne lewd courses, let vs search and trie,
We may to thee againe, oh LORD, conuert.
To GOD, that dwelleth in the Heau'ns on high,
Let vs (oh let vs) lift both hand and heart.
For, we haue sinned ; we rebellious were :
And therefore was it, that thou didst not spare.

15

chas't,

For this (with wrath o're-shaddow'd) thou hast
And slaughter made of vs, without remorse.
Thy selfe obscured with a cloud thou hast ;
That so our Prayers might haue no recourse.

And

And loe, among the Heathen-People, we
As out-casts, and off-scowings reckon'd be.

16

Our Aduersaries all (and eu'ry where)
Themselues with open mouth against vs set;
On vs, is false a terror, and a snare,
Where ruine hath with desolation met:
And for the Daughter of my Peoples cares,
Mine eyes doth cast forth Ribules of teares.

17

Mine eyes perpetually were ouerflowne:
And yet there is no ceasing of my Teares.
For, if the LORD in mercy looke not downe,
That from the Heau'ns he may behold my cares;
They will not shine. But for my Peoples sake,
Mine eyes will weep until my heart doth break.

18

As when a Bird is chased too and fro,
My foes pursued me, when cause was none.
Into the Dungeon they my life did throw,
And there they rowled ouer me a stone.
The waters likewise, ouerflow'd me quite:
And then, me thought, I perished out-right.

19

Yet, on thy Name oh LORD, I call'd there,
(Eu'n when in that low Dungeon I did lye)
whence thou wert pleased my complaint to heare,
Not slighting me, when I did sighing cry.
That very day I called, thou did'st beare,
And said'st vnto me, that I should not feare.

20

Thou LORD, my Soule maintai'nest in her right.
My Life by thee alone, redeemed was.
Thou hast oh LORD, obserued my despight.
Touchsafe thy Judgement also, in my cause.

fol.

For, all the grudge they beare me, thou hast seen,
And all their plots that haue against me been.

21

Thou heard'st what slanders they against me laid,
And all those mischiefs they deuiz'd for me.
Thou notest what their Lips of me haue said;
Euen what their daily closest whisperings be:
And how, when ere they rise, or downe do lye,
Their Song, and Subject of their mirth am I.

22

But LORD, thou shalt reward and pay them all,
That neede, their Nations merit to receiue,
Thy heauy malediction ceaze them shall:
Euen this, sad hearts they shall for euer haue.
And by thy wrath perswade they shall be driuen,
Till they are chased out, from vnder Heauen.

Lament. 4.

AS in the two first *Elegies*, the Prophet here begins by way of exclamation, and most passionately sets forth the cause of his complayning, by a threefold explication. First, by expressing the Dignity, Sex, & Age of the persons miserably perishing in this calamity: as, Princes, Priests, Men, Women, and Children. Secondly, by paralleling their estate with that of brute Creatures; and their punishment with *Sodoms*. Thirdly, by shewing the horrible effects which followed this Calamity; as the Nobility being driuen to cloath themselves from the dunghill, and Women to feed on their owne Children, &c. After this, he sheweth what are the causes of all that misery which hee bewaileth. Secondly, declareth the vanity of relying on temporall consolations. Thirdly, setteth forth the power and fiercenesse of the Churches Aduersaries. Fourthly, prophesieth that
euen

even Christ was to suffer the fury of their malice, before
Gods wrath could be appeased. And lastly, assured
that the Church shall be at length deliuered, and his
enemies rewarded according to their wickednesse. The
Song may be sung to set before our eyes, the severity of
Gods wrath against sinne, to winne vs. to repentance
and to comfort vs vpon our conuersions.

Song. 27.

Sing this as the 5. Song.

How dimme the Gold doth now appeare!
(That Gold, which once so brightly shone)
About the Citie, here and there,
The Sanctuary-Stones art throwne.

The Sonnes of Syon, late compar'd,
To Gold, (the richest in esteeme)
Like Potheards, are without regard,
And base as earthen vessels seeme.

²
The Monsters of the Sea haue care
The breasts vnto their young to giue:
But crueller my people are;
And Estridge-like in Deserts liue.
With thirst the Ducklings tongues are dry;
And to their parched rooſes they cleaue.
For bread young Children also cry;
But none at all they can receaue.

³
Those that were vs'd to dainty fare,
Now in the streets halfe starued lye.
And they that once did Scarlet weare,
Now dunghill rags about them lye.
Pea, greater plagues my Peoples crime,
Hath brought on them, then Sodom were.

for, that was sunke in little time,
And no prolonged death was there.

4

Her Nazarites, whose whitenesse was
More pure then either milke or snow;
Whose ruddinesse did Rubies passe;
Whose beines did like the Saphir shew:

Now blacker then the Cole are growne;
And in the streets unknowne are they:
Their flesh is clung vnto the bone,
And like a sicke is dy'd away.

5

Such therefore as the sword hath slaine,
Are farre in better Case then those;
Who death for want of food sustaine,
Whilst in the fruitfull field it growes.

For when my people were distressed,
Euen women (that should pittie take)
With their owne hands their Children deesse,
That so their hunger they might slake.

6

The Lord accomplish hath his wrath;
His fierce displeasure forth is powrd;
A fire on Sion set he hath,
Which euen her ground=worke hath deuour'd;
When there was neither earthly King;
Nor, through the whole world, one of all
Thought any foe to passe could bring,
That thus Ierusalem should fall.

7

But this hath happened for the guilt
Of those that haue her Prophets bin,
And those her wicked Priests, that spilt
The blood of Innocents therein.

Along the streets they stumbling went;
(The blindness of these men was such.)

8

And,

And, so with blood they were bespient,
That no man would their Garments touch,

8

Depart, depart; (twas therefore sed)
From these pollutions get ye farre.

So, wandring to the Heathen, fled,
And said, there was no biding there.

And them the Lord hath now in wrath
Exile, and made despised live:
Yea, sent their Priests and Elders hath,
Where none doth honour to them giue.

9

And, as for vs, our eyes decay'd,
With watching vaine Relieves, we haue:
Cause, we expect a Nations ayde,
That is vnable vs to saue.

For, at our heeles so close they be,
We dare not in the streetes appeare.
Our end we therefore, comming see,
And know our rooting-out is neare.

10

Our Persecutors follow on,
As swift as Eagles of the Skie.
They o're the Mountaines make vs runne;
And in the Deserts, for vs lye.

Yea, they haue Christ (our life) betray'd,
And caus'd him in their pits to fall.
(Eu'n him) beneath whose shade, we said,
Wee liue among the Heathen Hall.

11

O Edom, in the land of Huz,
(Though yet o're vs triumph thou may)
Thou shalt receaue this Cup from vs;
We drinke, and hurle thy cloaths away.

For, when thy punishments for sinnes,
Accomplished oh Syon be;

To blisse Edom he begetnes ;
And publike make her shame, till he.

Lament. 5.

IN this *Elegie*, the Prophet prayeth vnto the Lord to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them vnto him, as distressed Orphanes, widows, and Captiues (by such humiliation) to winne his compassion. Hee moueth him also, by repetition of the miserable ruine they were fallen into : by the noble Possessions and Dignities they had lost ; by the base Condition of those vnder whose tyranny they were brought : And by the generalitie of their Calamities, from which no sex, age, nor degree, escaped. Then (ingenuously confessing their sin to be the iust Cause of all this) glorifieth God, and concludeth this Petitionary *Ode*, with desiring that he would both giue them grace to repent, and restore them to that peace which they formerly enioyed. This Elegiacall Song, we may sing vnto God in the behalfe of many particular Churches, even in these Times ; especially if we consider that mysticall bondage which the Diuell hath brought them into ; and apply these Complaints to those spiritual Calamities, which haue betallen them for their sinnes.

Song. 28.

Sing this as the fifth Song.

O mind thou LORD, our sad distresse;
Behold, and thinke on our reproach.
Our houses, Strangers do possesse;

And on our heritage encroach.

Our Mothers for their Husbands grieue,
And of our Fathers rob'd are we;
Pea, money we compel'd to giue
For our owne wood and water, be.

2

In persecution we remaine,
Where endlesse labour ty'e vs doth;
And, we to serue for bread are faine,
To Egypt and to Ashur both.

Our Fathers err'd, and being gone,
The burthen of their Sinne we beare:
Euen Slaves the rule o're vs haue wone;
And none to set vs free is there.

3

For bread our liues we hazard in
The perils, which the Deserts threat;
And like an Ouen is our skinne,
Both soil'd and parcht for want of meat.

In Sion Wiues defiled were;
Deflowred were the Virgins young,
(Through Iudah's Cities euery where)
And Princes by their hands were hung.

4

Her Elders disrespected stood:
Her Young-men, they for a rinding tooke;
Her Children fell beneath the wood,
And Magistrates the Gates forsooke.

Their Musicke, young-men haue forborne:
Reioycing in their hearts is none;
To mourning doth our dauncing turne;
And from our head the Crowne is gone.

5

Alas that euer we did Sinne!
For, therefore feelles our heart these cares:
For that our eyes haue dimmed beene;

And

And thus the Hill of Syon fares,
 Such desolation there is seene,
 That now the Foxes play thereon:
 But thou for euer LORD hast beene;
 And without ending is thy Throne.

6

Oh, why are we forgotten thus?
 So long time wherefore absent art?
 Convert thy selfe, oh LORD, to vs;
 And we to thee shall soone conuert.

Renue, oh LORD, those Ages past,
 In which thy sauaour we haue seene,
 For, we extreameely are debas't,
 And bitter hath thine anger beene.

The Prayer of *Daniel*. Dan. 9. 4.

THe Prophet *Daniel*, in this Prayer beseecheth God to be mercifull vnto his people in Captiuitie; And these foure things are principally considerable therein. First, an acknowledgement of Gods Power, Iustice, and Mercy, with a confession, that from the highest to the lowest they had broken his Commandements, and were therefore iustly punished. Secondly, it is confessed that as their punishment is that which they deserued; so it is also the same that was foretold should come vpon the. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Messias, would (neuertheles) be merciful vnto them; as well in regard he had heretofore gotten glory by deliuering them; as in respect they were his owne elected people, and were already become a reproach vnto their Neighbours. This may be sung whensoever any of those iudgements are powred out on the Common-wealth, which the Prophets haue threatened for sinne; or in our particular afflictions, we hauing first applyed it by our Meditations.

Song. 29.

Sing this as the 22. Song.

LORD God Almighty, great, & full of feare,
 whose alwayes art from breach of promise free,
 And neuer failing to haue mercy there,
 where they obserue thy lawes and honour Thee:
 we haue transgressed, and amisse haue done;
 we disobedient and rebellious were.
 For, from thy Precepts we astray are gone;
 And we departed from thy Judgements are.

2

we did thy Seruants Prophecies withstand,
 who to our Dukes, our Kings, and Fathers came;
 when they to all the People of the Land,
 Proclaimed forth their message in thy Name.

In thee oh LORD, all righteousnesse appeares,
 But publike shame to vs both appertaine;
 Eu'n as with them of Iudah now it fares,
 And those that in Ierusalem remaine:

3

Pea, as to Isr'el now it doth befall;
 Throughout those Lands in which they scatt'red be,
 For that their great Transgression, wherewithall
 They haue transgressed, and offended Thee.

To Vs, our Kings, our Dukes, and Fathers, doth
 Disgrace pertaine (oh LORD) for angring Thee:
 Yet, mercy, LORD our GOD, and pardon both,
 To Thee belong, though we rebellious be.

4

we, did (indeed) peruerfly disobey
 Thy voyce (oh LORD our GOD) & would not heare,
 To keepe those Lawes thou didst before vs lay,
 By those thy Seruants, who thy Prophets were.

Eu'n

Eu'n all that of the race of Isra'el be,
 Against thy Law, haue grievously mis-done :
 And that they might not listen vnto thee,
 They backward from thy voyce oh LORD, are gone,

5
 On them therefore, that Curse, & Oath descended,
 which in the Law of Moses written was ;
 (The Seruant of that God whom we offended)
 And now his speeches he hath brought to passe.

On vs, and on our Iudges, he doth bring
 That Plague, wherewith he threatened vs & them.
 for, vnder Heau'n was neuer such a thing,
 As now is false vpon Ierusalem.

6
 As Moses written-Law doth beare record,
 Now all this mischief vpon them is brought.
 And yet we prayed not before the LORD,
 That leauing Sin, we might his Truth be taught.
 for which respect, the LORD in wait hath laid,
 That he, on vs inflict this Mischiefe, might.
 And such his holy word we disobeyd.
 In all his doings he remaines vp-right.

7
 But now, oh LORD our GOD, who from the Land
 Of cruell Egypt, brought thy People hither;
 And by the power of thy Almightie hand,
 Achieu'd a Name, which to this day doth last:
 Though we haue sinned in committing ill,
 Yet LORD by that pure Righteousnesse in thee,
 from thy Ierusalem, thy Holy-hill,
 Oh! let thy wrathfull anger turned be.

8
 for, through the guilt of our displeasing Anne,
 And for our fathers faults ; Ierusalem,
 (Thy chosen people) hath despised bin:
 And are the scoorne of all that neighbour them.

Now therefore to thy Seruants pray'r incline:
 Heare thou his luste, oh GOD, and let thy face,
 (Eu'n for the LORDS deare sake) vouchsafe to shine
 Upon thy (now forsaken) Holy place.

9
 Thine eares encline thou (oh my God) and heare;
 Lift vp thine eyes, and vs, oh looke vpon;
 vs, who forsaken with thy Citie are;
 That Citie, where thy Name is called on.

For, w^e vpon our selues presume not thus,
 Before thy presence our request to make,
 For ought that righteous can be found in vs;
 But for thy great and tender Mercies sake.

10
 LORD heare (forgiue oh LORD) & weigh the same;
 Oh LORD performe it, and no more deferre,
 For thine owne sake, my GOD; for by thy Name,
 Thy Citie and thy People called are.

The Prayer of *Jonah*. *Jonah* 2.

Ionah flying from God, and being preserved in a Fishes belly, when he was cast into the Sea; made this prayer to praise God for deliuering him in so great an extremitie. And the principall things remarkeable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh falling into. Fourthly, Gods mercy, with the Prophets timely application thereof, & the comfort it infused into him. Fifthly, the occasion drawing men into such perills. Sixthly, the vowe made vpon his deliuerance, and the reason of that vowe. This buriall of *Jonah* in the Fishes belly, and his deliuerance from thence, was a type of the buriall and Resurrection of our blessed *SANIOUR*, *Matth.* 12. 4. This Prayer there-

fore

fore we ought, not only to sing hystorically, to memorize this wondrous worke of God; but to praise him also for the Resurrection of *Christ*, and raising mankinde from that fearefull and bottomlesse gulfe of perdition, wherein it lay swallowed yp, without possibility of redeeming it selfe,

Song. 30.

Sing this as the 24 Song.

In my distresse to thee I cri'de, oh LORD;
And thou wert pleased my complaint to heare:
Out from the bowels of the Graue I roar'd;
And to my voyce thou didst incline thine care:
For, I amid the raging Sea was cast;
And to the bottome there thou plung'd me hast.

2

The Flouds did round about me Circles make:
Thy waues and Billowes ouer-flow'd me quite;
And then vnto my selfe (alas) I said,
I am for euermore deppiu'd thy sight:
Yet once againe thou pleased art, that I
Should to thy holy Temple lift mine eye,

3

Eu'n to my Soule the waters clos'd me had:
Dye-swallow'd by the Deepes I fast was pent:
About my head the weeds a wreath had made:
Vnto the Mountaines bottomes downe I went;
And so, that forth againe I could not get,
The Earth an euerlasting Barre had set,

4

Then thou, oh LORD my GOD; then thou wert he,
That from corruption didst my Life defend.
For, when my Soule was like to faint in me,
Thou thither didst into my thought descend.
And LORD, my prayer thence to thee I sent,
Which vppward to thy holy Temple went,

5 Those

5

Those who beleeue in vaine and foolish lyes,
 Despisers of their owne good safety be.
 But, I will offer vp the Sacrifice
 Of singing praises, with my voyce, to thee.
 And I will that perfume, which bow'd I haue:
 For, vnto thee belongs it, LORD, to saue.

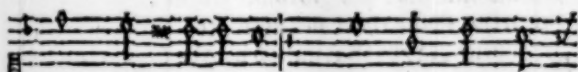
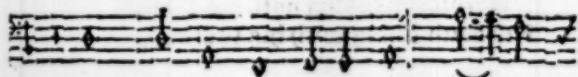
The Prayer of *Habakkuk*. Habak. 3.

IN this Petitionary and Prophetickall Hymne, the Deli-
 uerer of mankind, is first prayed for. Secondly, the
 glorious Maiesly of his *comming* is described by excel-
 lent Allegories, and by Allusions to former deliueran-
 ces, vouchsafed to the *Jewes*. Thirdly, here is foretold,
 the ouerthrowe of *Antichrist*; who shall be destroyed by
 the *Brightnes* of our *Sauours* comming. Fourthly, here
 is set forth the state of the latter times. Fifthly, he expre-
 sseth the ioy, confidence, and safety of the Elect of God,
 euen amid those terrors that shall awayt vpon their *Re-
 deemers* coming. This Song is to be sung hystorically, in
 commemoration of the *Churches* deliuerance by the first
 comming of *Iesus Christ*. And prophetically, to comfort
 vs concerning that perfect Delivery, assured at his se-
 cond comming. For, though the *Prophet* had some re-
 spect to the *Jewes* temporall deliuerance, that hee might
 comfort the *Church* in those Times. Yet the *Holy-Ghost*
 had principall regard to the spirituall deliuerance of his
 spirituall Kingdome, the holy *Catholicke-Church*. And
 to her, & her enemies doe the Names (of the *Churches*
 enemies) here mentioned, very properly agree. Nay,
Cushan, signifying *darke*, *blacke*, or *cloudy*; And *Midian*
 which is interpreted, *Condemnation*, or *Iudgement*; bet-
 ter suite vnto the Nature of those spirituall Aduersaries,
 whom

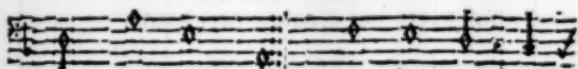
whom they prefigured, then to those People who were literally so called. For, none are so fully teamed People of *Darknesse*, or of *Condemnation*, as the members of *Antichrist*, and the spirituall *Babylon*.

Song. 31.

LORD, thy answer I did heare, And I



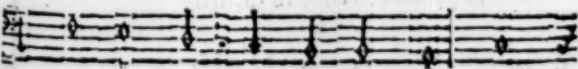
grew therewith afeard. When the Times at

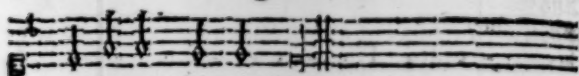


fullest are, Let thy voice be then declar'd.

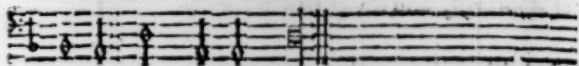


When the Time, LORD, full doth grow, Then





in Anger, Mercy shew,



2

God Almighty, he came downe ;
Downe he came from The man-ward:
And the matchlesse Holy-one,
From Mount Paran forth appear'd,
Heav'n ore-spreading with his Rayes,
And Earth filling with his praise.

3

Sunne-like was his glorious Light :
From his Side there did appeare
Beaming Rayes that shined bright ;
And his Pow'r he shew'd there ;
Plagues before his face he sent:
At his feete hot Coales there went,

4

Where he stood he measure tooke
Of the Earth, and view'd it well:
Nations banisht at his looke ;
Ancient Hills to powder fell :
Mountaines old cast lower were :
For, his wates eternall are,

5

Cushan Tents I saw diseas'd,
And the Midian Curtaines quake.
Have the Flouds, Lord, thee displeas'd ?
Did the Flouds thee angry make ?
Was it else the Sea that hath
Thus prouoked thee to wrath ?

6

For, thou rod'st the Horses there,

And

And thy sauing=Charrets through:
 Thou didst make thy Bow appeare;
 And thou didst performe thy Vow:
 Yea, thine Oath and Promise past
 (To the Tribes) fulfilled hast.

7

Through the Earth thou riftes didst make,
 And the Rivers there did flow:
 Mountaines, seeing thee, did shake;
 And away the Clouds did goe.
 From the Deepe a voyce was heard;
 And his hands on high he reard,

8

Both the Sunne and Moone made stay,
 And remoou'd not in their Spheares:
 By thine Arrowes light went they,
 By thy brightly-shining Speares:
 Thou in wrath the Land didst crush,
 And in rage the Nations thresh,

9

For thy Peoples sake relecte,
 With thy Christ for ayd wentst thou:
 Thou hast also pierc't the Chiefe
 Of the sinfull Household through;
 And displayd them, till made bare
 From the Foot to Necke they were,

10

Thou, with Iauelines of their owne,
 Didst their Armes Leader strike,
 For, against me they came downe,
 To deuoure me, wherle-winde like.
 And they toy in nothing more,
 Then vnseene to spoile the Boore.

11

Through the Sea thou madst a way,
 And didst ride thy Horses there,

where

Where great heapes of water lay,
 I, the newes thereof did heare:
 And the voyce my bowelsooke;
 Pea, my lips a quin'ring tooke.

12

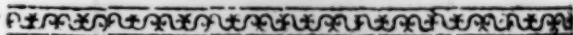
Rottennesse my bones possesse:
 Trembling feare possessed me,
 I that troublous day might rest,
 For, when his approaches be
 Onward to the People made,
 His strong Troups will them invade.

13

Bloomesse shall the Fig-tree bee:
 And the Vine no fruit shall yeeld:
 Fade shall, then, the Olive tree:
 Wheat shall none be, in the Field,
 Neither in the Fold, or Scall,
 Flocke or Heard continue shall,

14

Yet, the LORD my top shall be:
 And, in him I will delight:
 In my GOD that saueth me;
 GOD the LORD, my only might,
 Who, my feete so guides, that I
 Winde-like, pace my Places-high.



THE HYMNES OF THE New-Testament.

THese *hues* that next follow, are the Hymnes of the New-Testament. Betwene which, and the Songs of the Old Testament, there is great difference. For, the Songs of the Old Testament were either thanksgivings for temporal

porall benefits, typifying and signifying future Benefits touching our Redemption: Or else, Hymnes prophetically fore-shewing those Mysteries which were to be accomplished at the coming of Christ. But, these Euangelicall Songs were composed, not for temporall, but for spirituall things, promised and figured by those temporall Benefits, mentioned in the Old Testament, and perfectly fulfilled in the New. Therefore, these Euangelicall Hymnes are more excellent then such as are meerely Propheticall; In regard, the Possession is to be preferred before the Hope; and the End, before the Meanes of obtaining it.

Magnificat. Luk. i. 46.

TH^e blessed Virgin Mary being saluted by the Angel Gabriel, & having by the holy-Ghost conceived our Redeemer Iesus Christ in her wombe; was made fruitfull also, in her Soule, by the ouershadowing of that Holy Spirit: and thereupon, brought forth this Euangelicall and Propheticall Hymne. Wherein, three things are principally obserueable. First, she praiseth God for his particular mercies and fauour towards her. Secondly, she glorifies God for the generall benefit of our Redemption. Thirdly, she Magnifies God for the particular grace vouchsafed vnto the seed of Israel, according to what was promised to Abraham. This is the first Euangelicall Song. And was indited by the holy Ghost, not only to bee the Blessed Virgines Thanksgiuing; but to be sung by the whole Catholike Church (whom she typically personated) to praise God for our Redemption and Exaltation. And therefore, it is worthily inserted into the Liturgie, that it may be perpetually, and reuerently sung.

Song. 32.

Sing this as the 3. Song.

That magnifi be the LORD may be,
 My Soule now undertakes;
 And in the God that sauerh me,
 My Spirit merry-makes.
 For, he boughsafed hath to view
 His Handmaides poore degree.
 And loe, All Ages that ensue,
 Shall blessed reckon me.

²
 Great things for me Th' Almighty does,
 And holy is his Name:
 From Age to Age he mercy shewes
 On such as feare the same.
 He, by his Arme declar'd his might:
 And this to passe hath brought,
 That now the Proud are put to flight,
 By what their hearts haue thought.

³
 The Mighty plucking from their Seat;
 The Poore he placed there:
 And for the hungrie takes the meate
 From such, as wealthy are.
 But, minding Mercy, he hath shew'd
 His seruant Isr'el grace:
 As he to our Forefathers vow'd;
 To Abraham, and his Race.

Benedictus Luk. 1. 68.

Zachary the Priest, being (vpon the birth of his
 Son) inspired with the knowledge of our Redem-
 men

*Edward Bates' composition of Thomas a Kempis, was
 printed in 1556. & 1567 - in Sam. Hill. 5587
 A precatory Poem in 2. Edig. in 1575 - from which*

mers Incarnation; sung the second Euangelicall Hymne:
In which, two things are especially considerable. First,
he blesseth God, because through the coming of
Christ, all the promises made vnto the *Patriarkes* and
Prophets were fulfilled, for the saluation of his people.
Secondly, he declareth the Office and dutie of his owne
sonne, who was sent before to prepare the way of the
Lord. This Song, the *Church* hath worthily inserted into
the *Liturgie* also, and we ought therefore to sing it reue-
rently in memoriall of our *SANCTIONS* incarnation; and
to praise God for the fulfilling of his promises, and that
Euangelicall preparation, which he vouchsafed, by sen-
ding his *FOURTH*.

Song. 33.

Sing this as the 3. Song.

Bless be the GOD of Israel:
For, he his People bought,
And in his seruant David's house
Hath great saluation wrought;
As by his Prophets, he foretold,
Since Time began to be;
That from our Foes we might be safe,
And from our Waters free.

2

That he might show our Fathers grace
And beare in minde the same,
Which by an Oath he hold'd vnto
Our Father Abraham;
That from our Aduersaries freed,
We serue him sharelesse might,
In righteousness, and holinesse,
Our life-time in his sight.

3

And

3

And (of the highest) thee, oh Child!
 The Prophet I declare,
 Before the LORD his face to goe;
 His coming to prepare;
 To teach his People, how they shall
 That safety come to know,
 Which by remission of their sinnes,
 He doth on them bestowe.

4

For it is through the tender Love
 Of GOD alone, where by
 That Day-spring hath to visit vs,
 Descended from on high;
 To light them who in darknesse sit,
 (And in Deaths shade abide)
 And in the blessed way of Peace
 Their wandring feet to guide.

The Song of *Angels*. Luk. 2.13.

THIS is the third Evangelicall Song mentioned in the New Testament; and it was sung by a quire of *Angels* (at the birth of our blessed Saviour *Iesus Christ*) whose reioycing shall be made compleat by the redemption of mankind. In this song they first glorifie God; and then proclaime that happy Peace and reconciliation which his Sons Natiuity should bring vnto the world, Reioycing therein; and in that vnspokeable good-will and deare Communion which was thereby established betwene the Godhead, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often, to praise God, and quicken Faith and Charity in our selues.

Song.

Song. 34.

Thus Angels sung, and thus sing we ; To God
 on high all glo:y be : Let him on Earth his
 Peace bestowe, And vnto men his fauour shew.

Nunc Dimittis. Luk. 2. 29.

THe fourth Evangelicall Hymne is this of *Simeon* ; who being in expectation of the comming of the *Messias* (which according to *Daniels* 70. weekes was in those dayes to bee accomplished) it was revealed vnto him, that he should not dye till he had seene *Christ* : And, accordingly he comming into the *Temple* by the spirits instigation (when he was presented there as the Law commanded) both beheld, and embraced his *Redeemer*. In this Song therefore he glorifieth God, for the fulfil-

ling of his promise made vnto him; And ioyfully confesseth *Iesau Christ* before all the People. In repeating this *Hymne*, we oughe also to confesse our *Redeemer*. For *Simعان* was, as it were, the *Churches* speaker; and hath for vs expressed that thankfull Ioy; wherewithall wee should be filled, when God enlightens vs with the knowledge and spirituall vision of our *Saluour*.

Song. 35.

Sing this as the 3. Song.

Go now in peace, (that by thy leave)
 I may depart, oh LORD:
 For, thy Saluation scene I haue,
 According to thy word.
 That which prepared was by Thee,
 Before all Peoples sight,
 Thy Israels renowne to be,
 And to the Gentiles light.

The Song of *Moses* and the *Lambe*.

Reuel. 15. 3.

THe fifth and last Song recorded in the *New Testament* is this, called by *S. Iohn*, *The Song of Moses and the Lambe*; being indeede the effect of that triumph Song, which the *Saints*, and blessed *Martyrs* shal sing vnto the honour of that *Lambe* of God, which taketh away the sinnes of the world, when they haue gotten the victory over *Anticrist*. This *Hymne* the members of the true *Church* may sing to Gods glory, and the encrease of their owne comfort, when they perceiue the power of the Almighty any way manifested vpon that *Aduersarie*. It may be repeated also, amid our greatest persecution,

Song. XXXVI.

III

tions, to strengthen our Faith, and remember vs, that
whatsoever we suffer, there will come a day, wherein we
shall have cause to make vse of this Hymne with a per-
fect reioycing.

Song. 36.

Sing this as the 13. Song.

O thou LORD, thou GOD of might;
(who do'st all things woth'right)
whatsoever is done by thee,
Great, and wondrous proues to be:

²
True thy waies are, and direct,
Holy King of Saints elect.
And (oh therefore) who is there,
That of thee retains no feare?

³
who is there that shall deny,
Thy great Name to glorifie?
for thou, LORD, and thou alone:
Art the perfect Holy-one:

⁴
In thy presence Nations all
shall to adoration fall.
for thy Iudgement: now appeare
Unto all men what they are.

*Here end the Hymnes of the New
Testament.*

The X Commandments Exod. 20.

ALthough the Decalogue be not originally in verse; yet among vs it hath beene heretofore vsually sung: Because therefore it may be a meanes to present these Precepts somewhat the oftner to remembrance, make them the more frequently repeated, and stirre vp those who sing and heare them, to the better performance of their duties; They are here also inserted, and fitted to be sung.

Song. 37.

Sing this as the 4. Song.

The great Almighty spake; And thus said he;
I am the LORD thy GOD; And I alone
From cruell Ægyptes thraldome set thee free:
And other GODS but ~~the~~ thou shalt haue none.

Haue mercy LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

Thou shalt not make an Image, to adore,
Of ought on earth aboue it, or below:
A Carued worke thou shalt not bow before;
Nor any worship on the same bestowe.

For, I thy GOD, a Jealous GOD am knowne;
And on their Seed the Fathers sinnes correct;
Untill the third, and fourth Descent be gone:
But them I alwaies loue, that me affect.

Haue mercy LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

The Name of GOD thou neuer shalt abuse,
By Swearing, or repeating it in vaine:
For, him that doth his Name prophane ly vse,
The LORD will as a guiltie one arraigne.

Haue mercy LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

To keepe the Sabbath holy, beare in minde.
Sixe dayes thine owne affaires apply thou to:
The Seau'nth is GODS owne day for rest assign'd,
And thou no kinde of worke therein shalt doe.

Thou, nor thy Childe, thy Seruants, nor thy Beast;
Nor he that Guest-wise with thee doth abide:
For, after sixe dayes labour GOD did rest:
And therefore he that day hath sanctifi'd.

Haue mercy LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

See, that vnto thy Parents thou doe giue
Such honour, as the Childe by dutie owes,
That thou a long and blessed life maist liue
Within the Land, the LORD thy GOD bestowes.

Haue mercy LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

Thou shalt be wary, that thou no man slay:
Thou shalt from all Adultery be cleare:
Thou shalt not Steale anothers good away:
Nor witnesse-false against thy Neighbour beare.

Haue mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.

with what is thine remaining well apaid:
 Thou shalt not couer what thy Neighbours is,
 His House, nor Wife, his Seruant, Man, nor Maid,
 His Oxe, nor Ass, nor any thing of his.

Thy mercy Lord, thy mercy let vs haue,
 And in our hearts these Lawes of thine engraue.

The Lords Prayer. *Mat. 6. 7.*

THe *Lords Prayer* hath beene aunciently, and vsually sung also; and to that purpose was heretofore both translated and paraphras'd in *verse*; which way of expression (howsoever some weake Iudgements have condemned it) doth no whit disparage or mis-beseeme a *Prayer*. For, *David* made many prayers in *verse*. And, indeede, measured words were first deuised and vsed to expresse the praises of God, and petitions made to him. Yea, those are the ancient and proper subiects of *Poesie*, as appeares throughout the Sacred writ, & in the first humane Antiquities. *Verse*, therefore, dishonour not diuine Subiects; but those men doe prophane and dishonour *Verse*, who abuse it on vaine and meere prophane expressions. The scope and vse of this prayer is so frequent'y treated of, that I thinke I shall not need to insist thereon in this place.

Song. 38.

Sing this as the 3. Song.

Our Father which in heauen art;
 We sanctifie thy Name:
 Thy Kingdome come: Thy will be done
 In heau'n and earth the same:

Giue vs this day our Daily bread :
 And vs Forgiue thou so ;
 As we on them that vs offend,
 Forgiuenesse doe bestow :
 Into Temptation lead vs not ;
 But vs from euill free,
 For, thine the Kingdome, powre, and praise,
 As, and shall euer be,

The Apostles Creede.

THe effect and vse of this *Creed* is so generally taught,
 that this Preface need not be enlarged : And as
 touching the singing and versifying of it, that which is
 said in the Preface to the *Lords Prayer* may serue for
 both,

Song. 39.

In God the Father I beleue ;
 Who made all Creatures by his word ;
 And true beleefe I likewise haue
 In Iesus Christ, his Sonne, our Lord :
 Who by the Holy Ghost concei'd,
 Was of the Virgine Mary borne :
 Who meekely Pilat's wrongs recei'd,
 And crucified was with scoyne.

Who Di'de, and in the Graue hath laine :
 Who did the lowest Pitt descend :
 Who on the third day rose againe,
 And vp to Heauen did ascend.

Who at his Fathers right-hand there,
 Now throned sits ; and thence shall come,
 To take his seat of Judgement here :
 And giue both quicke, and dead their doome.

3

I in the Holy Ghost beleue,
 The holy Church-Catholike too,
 (And that the Saints Communion haue,)
 Undoubtedly beleue I doe.
 I well assured am likewise,
 A pardon for my finnes to gaine;
 And that my flesh from death shall rise,
 And everlasting life obtaine.

A Funerall Song.

THe first *Stanza* of this Song is taken out of S. John Gospell Cap. 11. Ver. 25. 26. The second *Stanza*, Iob 19. 25, 26, 27. The third *Stanza*, 1 Tim. 6. 7. and Iob 1. 21. The last *Stanza*, Rev. 14. 13. And in the order of *Buriall* appointed by the Church of *England*, it is appointed to be sung or read, as the Minister pleaseth: That therefore it may be the more conveniently vsed either way, according to the *Churches* appointment, it is here turned into *Lyricke Verse*. It was ordained to comfort the *Liuing*, by putting them in minde of the *Resurrection*, and of the happinesse of those, who dye in the faith of *Christ Iesus*.

Song. 40.

Sing this as the 9. Song.

I Am the Life (the LORD thus saith)
 The Resurrection is through me;
 And whoso' ere in me hath saith.
 Shall liue, yea though now dead he be
 And he for ever shall not dye,
 That liuing doth on me relye.

2

That my Redeemer liues I ween,
 And that at last I rais'd shall be
 from earth, and, coner'd with my skinne
 In this my flesh, my God shall see.
 Pea, with these eyes, and these alone,
 Eu'n I my God shall looke vpon.

3

Into the world we naked come,
 And naked backe againe we goe:
 The LORD our wealth receiue we from,
 And he doth take it from vs too:
 The LORD both wils, and workes the same;
 And blessed therefore be his Name.

4

from Heau'n there came a voyce to me,
 And this it wil'd me to record;
 The Dead from henceforth blessed be,
 The Dead that dyeth in the LORD:
 The Spirit thus doth likewise say;
 for, from their Workes at rest are they.

The Song of the three Children.

THis Song hath been anciently vsed in the *Liturgie* of the Church, as profitable to the stirring vp of Deuotion, and for the praise of God. For, it earnestly calleth vpon all creatures, to set forth the glory of their Creator, euen Angels, Spiritus, and reasonable Creatures, with those also that are vnreasonable, and vnsensible. And this speaking to things without Life, is not to intimate that they are capable of such like exhortations; but rather, that vpon consideration of the obedience which Beasts, and insensible Creatures continue

nue towards God, according to the law imposed at their Creation; men might be provoked to remember the honour and praise, which they ought to ascribe vnto their *Almighty Creator*, as well as all his other Creatures.

Song. 41.

Sing this as the 9. Song.

O all you Creatures of the LORD;
 You Angels of the God most high;
 You Heav'ns, with what you doe afford;
 And Waters all about the shie:
Blesse ye the LORD, him praise, adore,
And magnifie him evermore.

2

Of God you everlasting Powres,
 Sunne, Moone, and Starres, so bright that shone;
 You shining Dewes, you dropping Showres;
 And all you Winds of God that blow:
Blesse ye the LORD, him praise, adore,
And magnifie him evermore.

3

Thou Fire, and what doth heat containe;
 Cold Winter, and thou Summer faire;
 You blustering Stormes of Haile, and Raine;
 And thou the frost-congealing Ayre:
Blesse ye the LORD, him praise, adore,
And magnifie him evermore.

4

Oh praise him both you Ice and Snow;
 You Nights and Dayes, doe you the same,
 With what of Darke or Light doth shone;
 You Cloudes, and eu'ry shining Flame:
Blesse ye the LORD, him praise, adore,
And magnifie him evermore.

their
ho.
their

5

**Then Earth, you Mountaines, and you Hills;
And whatsoeuer thereon growes;
You Fountaines, Rivers, Springs, and Rills;
You Seas, and all that ebbes, or flowes:**

*Blesse ye the LORD, him praise, adore,
And magnifie him euermore.*

6

**you Whales, and all the Water creatures;
You of the Feather'd airy-breed;
You Beasts and Cattell of the fields;
And you that are of humane seed:**

*Blesse ye the LORD, him praise, adore,
And magnifie him euermore.*

7

**Let Israel the LORD confesse;
So let his Priests, that in him trust;
Him let his Seruants also blesse;
Yea, Soules and Spirits of the Just:**

*Blesse ye the LORD, him praise, adore,
And magnifie him euermore.*

8

**You blessed Saints, his praises tell;
And you that are of humble heart,
With Ananias, Misael;
And Azarias (bearing part)**

*Blesse you the LORD, him praise adore,
And magnifie him euermore.*

The Song of S. Ambrose, or Te Deum.

THIS Song, commonly called *Te Deum*, or the Song of S. Ambrose, was repeated at the baptizing of S. Augustine: And (as it is recorded) was composed at that very time by those two Reuerend Fathers, answering

sing one another, as it were by immediate inspiration. It is one of the most auncient Hymnes of the Christian Church, excellently praising and confessing the blessed Trinitie: and therefore is daily and worthily made vse of in our Liturgie, and reckoned among the Sacred Hymnes.

Song. 42.

Sing this as the 44. Song.

VVe praise Thee GOD, we knowledg Thee,
To be the LORD, for euermore :

And the eternall Father we,
Throughout the earth, doe thee adore :

All Angels, with all powers within
The compasse of the heauens high ;
Both Cherubin, and Seraphin,
To Thee perpetually do cry.

2

Oh holy, holy, holy = one ;
Thou LORD, and GOD of Sabbath art ;
Whose praise, and Majesty alone
Fills heauen and earth, in eu'ry part :
The glorious Troupe Apostolike ;
The Prophets worthy Company ;
The Martyrs army = royall eke
Are these, whom thou art praised by.

3

Thou through the holy Church art knowne,
The Father of vnbounded powre:
Thy worthy, true, and only Sonne:
The Holy Ghost the Comfortour:
Of Glory thou, oh Christ, art King ;
The Father's Sonne, for euermore ;
Who men from endlesse Death to bring,
The Virgins wombe didst not abhorre.

When Conquerour of Death thou wert,
 Heav'n to the Faithfull openedst thou;
 And in the Fathers glory art
 At Gods right-hand enthroned now:
 Whence we beleene, that thou shalt come,
 To iudge vs in the day of wrath.
 Oh, therefore helpe thy Seruants, whom
 Thy precious blood Redeemed hath.

Them with those Saines doe Thou record,
 That gaine eternall glory may.
 Thine Heritage, and People LORD,
 Save, blesse, guide, and advance for aye:
 By vs thou dayly prais'd hast beene;
 And we will praise Thee without end.
 Oh, keepe vs, LORD, this day from sinne,
 And let thy mercy vs defend.

Thy mercy, LORD, let vs receiue,
 As we our trust repose in thee:
 Oh LORD, in thee I trusted haue;
 Confounded neuer let me be.

Athanasius Creede, or Quicquid; vult.

THIS Creed was composed by *Athanasius* (after the wicked heresie of *Arrius* had spread it selfe through the world) that to the faith of the *Catholike Church*, concerning the Mystery of the blessed *Trinity*, might be the better vnderstood, and professed, to the overthrow and preuenting of *Arrianisme*, or the like heresies. And to the same purpose it is appointed to be said or sung vpon certaine dayes of the yeare in the Church of *England*.

Song. 43.

Sing this as the 3. Song.

Those that will saved be must hold,
 The true Catholike Faith,
 And keepe it wholly, if they would
 Escape eternall death,
 which faith a Trinity adores
 In One; and One in Three;
 So, as the Substance being one,
 Distinct the Persons be.

2

One Person of the Father is,
 Another of the Sonne;
 Another of the Holy-Ghost,
 And yet their Godhead one:
 Alike in glory; and in their
 Eternity as much:
 For, as the Father, both the Sonne,
 And Holy-Ghost is such.

3

The Father vncreate, and so
 The Sonne, and Spirit be:
 The Father he is Infinite;
 The other two as He.
 The Father an Eternall is,
 Eternall is the Sonne:
 So is the Holy-Ghost; yet, these
 Eternally but One.

4

For say we there are Infinites,
 Or vncreated Three.
 For, there can but one Infinite,
 Or vncreated be.

Do Father, Sonne, and Holy-Ghost,
 All three Almightyes are;
 And yet not three Almightyes tho,
 But onely One is there.

5

The Father likewise GOD and LORD;
 And GOD and LORD the Sonne;
 And GOD and LORD the Holy Ghost,
 Yet GOD and LORD but One,
 for though each Person by himselfe,
 doe GOD and LORD confesse:
 Yet Christian Faith forbids that we
 Three GODS or LORDS professe.

6

The Father not begot, not made;
 Begot, (not made) the Sonne;
 Made, not begot, the Holy-Ghost,
 But a Proceeding-One.
 One Father, not three Fathers then;
 One onely Sonne, not three;
 One Holy-Ghost we doe confesse,
 And that no more they be.

7

And lesse, or greater then the rest,
 This Trinity hath none;
 But they both Coeternall be,
 And equall eu'ry one.
 He therefore that will saued be,
 (As we haue said before)
 Must One in Three, and Three in One,
 Beleue, and still adore,

8.

That Iesus Christ incarnate was,
 He must beleue with this;
 And how that both the Sonne of GOD,
 And GOD and Man he is.

A

GOD

God, of his Fathers substance pure,
 Begot ere Time was made:
 Man of his Mothers substance bozne,
 When Time his fullnesse had.

9

Both perfect God, and perfect Man,
 In Soule, and flesh, as we:
 The fathers equall being God:
 As Man, beneath is he.
 Though God & Man; yet but one Christ:
 And so dispose it so,
 The Godhead was not turn'd to flesh,
 But Manhood tooke thereto,

10

The Substance vn-confus'd; He one
 In Person doth subsist:
 As Soule and Body make one Man;
 So God, and Man is Christ:
 Who suffred, and went downe to Hell,
 That we might saued be;
 The third day he arose againe,
 And Heau'n ascended he.

11

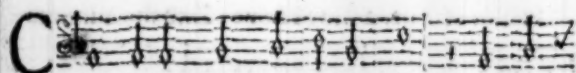
At God the Fathers right-hand, there
 He sits; and at the Doome,
 He to adiudge both quicke and dead,
 From thence againe shall come.
 Then all men with their flesh shall rise,
 And he account require.
 Well-doers into blisse shall goe,
 The Bad to endlesse fire.

Veni Creator.

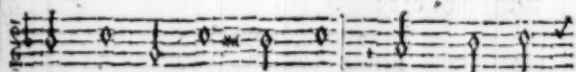
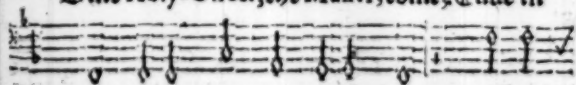
This is a very ancient Hymne composed in Latine
 Rhime, and commonly called *Veni Creator*; because
 those

those are the first words of it. By the Cannons of our Church it is commanded to be said or sung at the Consecration of *Bishops*, and at the Ordination of *Ministers*, &c. It is therefore here translated syllable for syllable, & in the same kind of measure which it hath in the *Latine*.

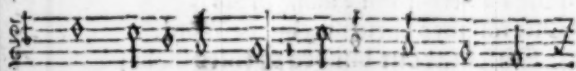
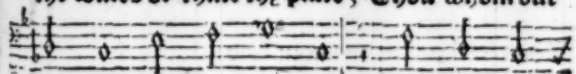
Song. 44.



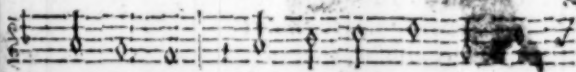
One Holy-Ghost, the Maker, come, Take in



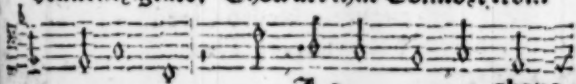
the soules of thine thy place; Thou whom our



hearts had being from, Oh, fill them with thy



heavenly grace. Thou art that Comfort from



3 2

about,



2

Thou in thy Gifts art manifold,
 GODS right-hand finger thou art, LORD
 The Fathers promise made of old;
 Our tongues enriching by the Word.
 Oh! give our blinded Senses Light;
 Shed Love into each heart of our,
 And grant the Wodies feeble-plight,
 May be enabled, by thy powre.

3

farre from vs drive away the Foe,
 And let a speedy Peace ensue:
 Our Leader also be, that so
 we eu ry danger may eschew.

Let vs be taught the blessed Creed
 Of Father, and of Sonne, by Thee:

And how from both thou dost proceed,
That our beleefe it still may be.

To Thee, the Father, and the Sonne;
(Whom past, and present Times adore)
The One in Three, and Three in One,
All glory be for euermore.

*Here ends the first part of the Hymnes, and
Songs of the Church.*

I 3

THE

THE
SECOND PART
of the *HYMNES* and
Songs of the CHURCH, appro-
priated to the severall Times and
Occasions, most observable in the
Church of ENGLAND.

EVERY thing hath his season, saith the Preacher, Eccl. 3. And Saint Paul adviseth, that all things should be done Honestly, in Order, and to Edification. I. Cor. 14: Which Counsell the Church religiously Leading (and how by observation of Times, and other circumstances, the memories and capacities of weak people were the better assisted;) It was provided, that there should be Annuall Commemorations of the principall Mysteries of our redemption: And certaine particular dayes were dedicated to that purpose; as nigh as might be guessed (for the most part) upon those very seasons of the yeare, in which the severall Mysteries were accomplished. And, indeede, this is not that heathenish or Idolatrous heeding of Times, reprehended in Isaiah 47. Nor such a Jewish or superstitious observation of Dayes, and Monthes, and Times, and Yeares, as is reprooved by S. Paul. Gal. 4. Nor a toleration for idlenesse, contrary to the fourth Commandement: But a Christian and warrantable Observation, profitably ordained, that things might be done in order, that the understanding might be the better edified: that the memory might be the oftner refreshed; and that the Devotion might be the more stirred up.

It is true, that we ought to watch every howre: But if

the

the Church had not by her authority appointed set dayes and houres to keepe vs awake in, some of vs, would hardly watch one hower. And therefore, those who haue zeale according to knowledge, doe not only religiously obserue the Churches appointed times; but doe by her example voluntarily also appoint vnto themselves certaine dayes, and houers of the day for Christian exercises. Neither can any man suppose this commendable obseruation of Feasts, (neither burthensome by multitude, nor superstitious by institution) to be an abridgement of Christian liberty, who, as he ought to doe, beleeueth, that the Seruice of God is perfect freedome. We perswade not, that one day is more holy then another in his owne nature: But admonish that those be reuerently and Christianly obserued, which are vpon so good ground, and with prudent moderation dedicated to the worship of God. For, it cannot be denied, that euen those who are but coldly affected to the Churches ordinances in this kinde, doe neuertheless often apprehend the mysterie of Christs Natiuity and Passion, vpon the dayes of commemorating them, much more feelingly then at other times; and that they forget also some other mysteries altogether, vntill they are remembred of them by the distinction, and obseruation of times vsed in the Church

These things considered; and because there be many, who through ignorance rather then obstinacy, haue neglected the Churches ordinance in this paynt, here are added (to those Songs of the Church, which were either taken out of the Canonickall Scripture, or anciently in vse) certaine other spirituall Songs & Hymnes appropriated to those Dayes & Occasions which are most observable throughout the yeare. And before each severall Hymne is prefixed a breefe Preface also to declare their vse, & the purpose of each Commemoration. That such, who haue heretofore through ignorance condemned the Churches discipline therein, might behaue themselves more reuerently hereafter, and learne not to speake euill of those things they vnderstand not.

Aduent Sunday.

THe *Aduent* is that for *Christmas*, which *Iohn Baptist* was to *Christ* (euen a fore-runner for *Preparation*;) And it is called the *Aduent* (which signifieth *Comming*) because the *Church* did vsually from that time vntill the *Natiuitie* commemorate the seueral commings of *Christ*, and instruct the people concerning them. Which *Commings* are these, and the like : His *Conception*, by which he came into the *Virgins* wombe : His *Natiuitie*, by which he came (as it were) further into the world : His comming to *Preach* in his own *Person* : His comming by his *Ministers* : His comming to *Ierusalem* : The comming of the *Holy Ghost* : His *spirituall* coming which he vouchsafeth into the heart of euery *Regenerate Christian* : And finally, that last comming of his, which shall be vnto *Iudgement*, &c. All which *Commings* are comprehended in these three; his comming to men, into men, and against men; to men, by his *Incarnation*; into men, by *Grace*; against men, to *Iudgement*.

Song. 45.

Sing this as the 9. Song.

When Iesus Christ incarnate was,
 To be our Brother then came He :
 When into vs he comes by grace,
 Then his beloued Spouse are we :
 When he from Heau'n descends agen,
 To be our Iudge returnes he then.

2

And then despair will those confound,
 That his first commings nought regard;
 And those, who till the Trumpet sound,
 Consume their Leasures vnprepard :

Curst be those pleasures cry they may,
which drowne the thought of this away.

3

The Iewes ablected yet remaine,
That his first Aduent heeded not;
And those true Virgins knockt in vaine,
who to prouide them oyle forgot:
But safe and blessed those men are,
who for his commings doe prepare.

4

O let vs therefore watch and pray,
his times of visiting to know,
And liue so furnisht, that we may
with him vnto his wedding goe:
Pea, though at midnight he should call,
Let vs be ready, Lampes, and all.

5

And so prouide before that Feast,
which Christ his comming next doth minde,
That he to come, and be a Guest
within our hearts, may pleasure finde;
And we bid welcome with good cheare
That Comming, which so many feare.

6

Oh come, LORD Iesu, come away;
(Pea, though the world it shall deterre)
Oh let thy Kingdome come we pray,
whose comming most too much deferre:
And grant vs thereof such foresight,
It come not like a Theefe by night.

Christmas day.

THis Day is worthily dedicated to be obserued, in remembrance of the blessed *Natiuity* of our Redeemer *Iesus Christ*: At which time it pleased the Almighty Father, to send his onely begotten *Sonne* into the world
for

for our sakes; and by an vnspokeable vnion to ioine in one person *God* and *Man*, without confusion of Natures, or possibility of separation. To expresse therefore our thankfulness, and the ioy we ought to haue in this loue of God; there hath beene anciently, and is yet continued in *England* (aboue other Countries) a neighbourly and plentifull hospitality in inuiting, and (without inuitation) receiuing vnto our well furnisht Tables our Tennants, Neighbours, Friends, and Strangers; to the honour of our Nation, and encrease of amity and free-hearted kindnesse among vs. But, most of all, to the refreshing of the bowels of the Poore, being the most Christian vse of such *Festiualls*. Which charitable and good *English* custome hath of late beene seasonably re-advanced by his *Majesties* gracious care, in commanding our *Nobility* and *Gentry* to repaire (especially at such times) to their Country *Mansions*.

Song. 46.

A  Son the Night before this blessed Morn,

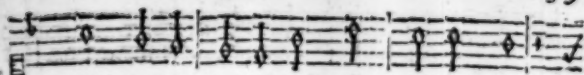




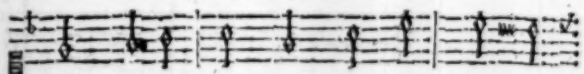
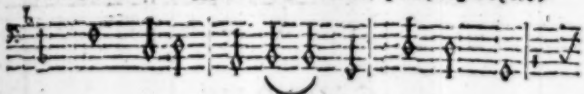
A troupe of Angels vnto Shepheards told,



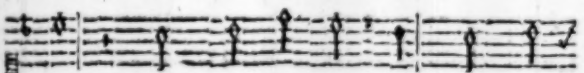
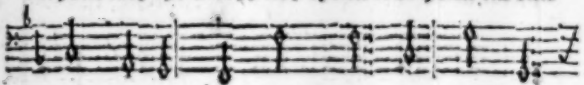
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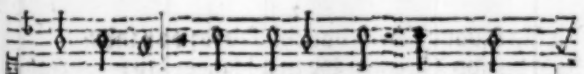
Where in a Stable hee was poorely borne,



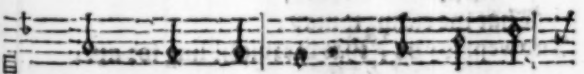
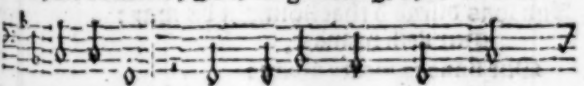
Whom no: the earth, no: Heav'n of heav'ns can



hold. Through Bethlem rung this news at



their returne; Yea, Angels sung, that GOD



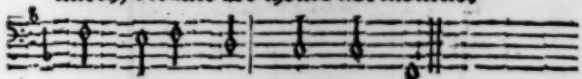
WITH VS was borne: And they made



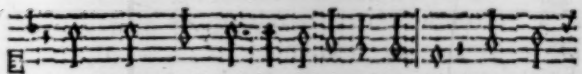
mirth



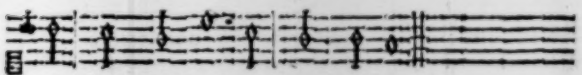
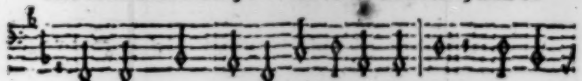
mirth, because we should not mourne.



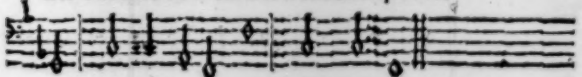
CHORVS.



His loue therefore, oh! let vs all confesse; and to



the Sonnes of men his workes expresse.



2

This fauour Christ boughsated for our sake:
To buy vs Throanes he in a Manger lay; (take,
Our weaknesse tooke, that we his strength might
And was disrob'd that he might vs aray:

Our flesh he wore,

Our sinne to weare away:

Our curse he bore,

That we escape it may;

And wept for vs, that we might sing for aye.

His loue therefore, oh! let vs all confesse;
And to the Sonnes of men his workes expresse.

Another

Song. 47.

Another for *Christmas* day.

Sing this as the 46. Song.

A Song of Ioy vnto the LORD we sing,
 And publish forth the fauours he hath shewne:
 We sing his praise, from whom all Ioy doth spring,
 And tell abroad the wonders he hath done;
 For such were neuer since the world begun.

His loue therefore, oh! let vs all confesse;
 And to the sonnes of men his workes expresse.

2

As on this Day the Sonne of God was borne:
 The blessed Word was then incarnate made;
 The LORD, to be a seruant held no scoone;
 The Godhead was with humane nature clad;
 And flesh a throned aboue all Angels had.

His loue therefore, &c.

3

Our sinne and sorrows on himselfe he tooke,
 On vs his blisse and goodnesse to bestow:
 To visite Earth, he Heau'n a while forsooke:
 And to aduance vs high, descended low;
 But with the sinnefull Angels dealt not so.

His loue therefore, &c.

4

3 Mayd concein'd, whom Man had neuer knowne:
 The Fleece was moistned where no raine had been:
 3 Virgine she remaines that had a Sonne:
 The Bush did flame that still remained greene;
 And this befell, when GOD with vs was scene.

His loue therefore, &c.

5
 For sinfull men all this to passe was brought,
 As long before, the Prophets had forespoke:
 So, he that first our shame and ruine wrought,
 Once bruiz'd our heele, but now his Head is broke:
 And he hath made vs whole, who gaue that stroke,

His loue therefore, &c.

6
 The Lambe hath playd deuouring wolues among.
 The Morning starre of Iacob doth appeare.
 From Iesses roote our tree of life is sprung,
 And all Gods words (in him) fulfilled are:
 Yet, we are slacke his prayles to declare.

His loue therefore, &c.

Circumcision, or Newyeres-Day.

THE Church solemnizeth this Day, commonly called
 Newyeres-Day, in memoriall of our *SANCTIS* *Cir-*
cumcision; that remembring, how when he was but
 eight dayes old he began to smart and shed his blood
 for vs, we might praise him for the same: & that with due
 thankfulness considering how easie a *SACRAMENT* hee
 hath left vs (in steed of that bloody-one, which the Law
 inioyned) wee might be prouoked to bring forth the
 fruites of *Regeneration*.

Song. 48.

Sing this as the 44 Song.

THIS Day thy flesh, oh Christ, did bleed,
 Markt by the Circumcision-knife;
 Because the Law for mans misdeed,
 Requird that earnest of thy life.

Those

Those drops diuin' be that showre of bloud,
 which in thine Agonie began:
 And that great showre foreshew'd the flood,
 which from thy side the next day ran,

2

Then, though that milder Sacrament,
 Succeeding this, thy grace inspire;
 Psea, let thy smart make vs repent,
 And circumcized hearts desire.

For, he that either is baptiz'd,
 Or circumciz'd in flesh alone,
 Is but as an vncircumciz'd,
 Or as an vn baptized-one.

3

The yeare anew we now begin,
 And outward gifts receiv'd haue we;
 Renue vs also LORD within,
 And make vs new-yeares-gifts for thee:

Psea, let vs with the passed yeare,
 Our old affections cast away;
 That we new-creatures may appeare,
 And to redeeme the Time assay.

Twelfe-day, or the Epiphanie.

Twelfeday, otherwise called the *Epiphany*, or the day of *Manifestation*, is celebrated by the Church to the praise of God; and in memoriall of that blessed and admirable discouery of our *Sauours* birth, which was vouchsafed vnto the *Gentiles* shortly after it came to passe. For as the *Shepheards* of the *Jewes* were warned thereof, and directed to the place by an *Angell* from Heauen. So the *Magie* of the *Gentiles* received the same particular notice of it by a *Starre* in the *East*, that
 both

both *Jewes* and *Gentiles* might be left inexcusable, if they came not to his worship. This day is observed also in commemoration of our Saviours *Baptisme*, and of his first miracle in *Canan*, by which he was likewise manifested to be the *Sonne of God*.

Song. 49.

Sing this as the 9. Song.

That so thy blessed birth, oh Christ,
Might through the world be spread about,
Thy Starre appeared in the East,
Whereby the Gentiles found thee out:
And offering thee Myrrhe, Incense, Gold,
Thy three-fold Office did unfold,

2

Sweet Iesus, let that Starre of thine,
Thy Grace, which guides to finde out thee,
Within our hearts for ever shine,
That thou of vs found out mayst be:
And thou shalt be our King therefore,
Our Priest, and Prophet evermore.

3

Teares that from true repentance drop,
Instead of Myrrhe present will wee:
For Incense we will offer up
Our Prayers, and Praises unto Thee;
And bring for Gold each pious-deed,
Which doth from saving-faith proceed.

4

And as those Wise-men neuer went,
To visite Herod any more:
So, finding thee, we will repent
Our courses follow'd heretofore;
And, that we homeward may retire,
The way by Thee we will enquire.

The Purification of S. *Marie* the
Virgin.

ACcording to the time appointed in the *Law* of *Moses*, the blessed Virgin S. *Marie* reckoned the days of *Purification*, which were to be observed after the birth of a male Childe; And then, as the *Law* commanded, presented both her *Self*, and her appointed *Offring* in the *Temple*. Partly therefore in commemoration of that her true obedience to the *Law*; and partly to memorize that presentation of our *Redeemer* (which was performed by his blessed *Mother* at her *Purification*) this *Anniversary* is worthily observed.

Song. 50.

Sing this as the 9. Song.

NO doubt but he that had the grace,
Thee in her wombe, oh Christ, to beare,
And did all woman-kind surpasse,
Was hallo'd by thy being there;
And where the fruite so holy was,
The Birch could no pollution cause.

2
Yet in obedience to thy Law,
Her purifying-Rites were done,
That we might learne to stand in awe,
How from thine ordinance we runne:
For, if we disobedient be,
Unpurified Soules have we.

3
Oh keepe vs, LORD, from thinking vaine,
What by thy word thou shalt command,

Let

Let vs be sparing to complaine,
 On what we doe not vnderstand;
 And guide thy Church, that she may still,
 Command according to thy will.

4

Vouchsafe, that with one ioynt-consent,
 We may thy praises euer sing;
 Preserue thy seamelesse-Robe vntrent,
 For which so many, Lots doe sing;
 And grant that being purified
 From sinne, we may in loue abide.

Moreover, as thy Mother went,
 (That holy and chaste=blest Mayd)
 Thee in thy Temple to present,
 With perfect humane flesh arrayd:
 So, let vs offerd vp to Thee,
 Replenisht with thy spirit be.

6

Pea, let thy Church our Mother deare,
 (within whose wombe new-boorne we be)
 Before thee at her time appeare,
 To giue her Children vp to Thee;
 And take for purified things
 Her, and that offering which she brings.

The first day of Lent.

THe obseruation of *Lent* is a profitable affliction of the Church, not abridging the Christian liberty of meats, but intended for a means to helpe to set the spirit at liberty from the flesh. And therefore this *Fast* consisteth not altogether in a formall forbearance of this or that food, but in a true mortification of the body: For abstinence from flesh onely (wherein also we ought

to be obedient to the higher Powers,) more tendeth to the encrease of plenty and well-ordering things in the *Common-wealth*, then to a spirituall *Discipline*. Because it is apparant wee may over-pamper our selues as well with what is permitted as with what is forbidden; this commendable obseruation (which euery man ought to obserue so farre forth as he shall be able, and his spirituall necessity requires) was appointed; partly to commemorate our *Sauours* miraculous fasting, whereby he satisfied for the gluttony of our first *Parents*; and (at this season) partly to coole our wanton blood, which at this time of the yeare is aptest to be enflamed with euill concupiscences; and partly also, to prepare vs the better both to meditate the passion of our *Sauour*, which is alwaies commemorated about the end of *Lent*, and to fit vs to receiue the blessed *Sacrament* of his *Last Supper*, to our greater comfort.

Song. 51.

Sing this as the 44 Song.

Thy wondrous Fastin^g to record,
 And our rebellious flesh to tame,
 Thy holy Fast to thee, oh LORD,
 We haue intended in thy Name:
 Oh sanctifie it, we thee pray,
 That we may thereby honour Thee;
 And so dispose vs, that it may
 To our aduantage alio be.

Let vs not grudgingly abstaine,
 Nor secretly the gluttons play;
 Nor openly for glory vaine,
 Thy Churches ordinance obey:
 But let vs fast, as thou hast taught,

Thy Rule obseruing in each part,
With such intentions as we ought,
And with true singlenesse of heart.

3

So thou shalt our Devotions blesse,
And make this holy Discipline;
It meanes that longing to suppress,
Which keeps our will so crosse to thine:

And though our strictest fastings faile
To purchase of themselves thy grace;
Yet, they to make for our availe,
(By thy deservings) shall haue place.

4

True Fasting helpfull oft hath beene,
The wanton flesh to mortifie;
But takes not off the guilt of sinne,
Nor can we merit ought thereby:

It is thine Abstinence, or none,
Which merit fauour for vs must;
For, when our glorious workes are done,
We perish, if in them we trust.

The *Annuntiation* of *Marie*.

THe Church hath dedicated this Day, to memorize
the *Annuntiation* of the blessed Virgine S. *Marie*,
who was about this time of the yeare saluted by the An-
gell *Gabriel*; and we ought to sanctifie it with praising
God for that vnexpressable Mysterie of our Saviour's
Conception, which was the happy newes the holy Angell
brought vnto his Mother. Nothing in the world is more
worthy to be spoken of then this Favor, and yet nothing
more vnspokeable.

Song.

Song. 52.

Sing this as the 44. Song.

Our hearts, oh blessed GOD, incline,
 Thy true affection to embrace,
 And that humility of thine,
 Which for our sakes vouchsafed was,
 Thy Goodnesse teach vs to put on,
 As with our Nature thou wert clad;
 And so to minde what thou hast done,
 That we may praise thee, and be glad.

2

For, thou not only held'st it meet,
 To send an Angel from above,
 In humble Mayd on earth to greet,
 And bring the Message of thy Loue:

But laying (as it were) aside,
 Those Glories none can comprehend,
 (Nor any mortall eyes abide)
 Into her wombe thou didst descend.

3

Bestow thou also thy respect
 On our despis'd and lowe degree;
 And LORD, oh, doe not vs neglect,
 Though worthe of contempt we be:

But through thy Messengers prepare,
 And hallo to so our hearts to pray,
 That thou conceaued being there,
 The fruits of faith bring forth we may,

Palme-Sunday.

Palme-Sunday is so called, by reason it was vpon that
 day, in which Iesus riding to Ierusalem (according

to the *Prophets*) the people strewed the way for him with their Garments, and the branches of the *Palme-tree*. And, indeed, it was in a manner the day of proclaiming him King, as the Friday following was the day of his *Coronation*. Worthily therefore is it commemorated: And many excellent mysteries are thereby brought to remembrance, which, but for this Anniversary, most would forget, and many, perhaps, never come to know.

Song. 53.

Sing this as the 3. Song.

When Iesus to *Jerusalem*,
(And thence to *luffit*) rode,
The people all the way for him
With *Palme* and *Garments* shroode:
And though he did fall meekely ride,
And poorly on an *Ass*,
Hosanna to the King they cryde,
As he along did passe,

2

His glorie, and his royall right,
(Eu'n by a pow're diuine)
As if in worldly pompes despight,
Through poverie did shine;
And though the greater so't did strowne,
He exerciz'd his pow're,
Till he himselfe did lay it downe,
At his appointed howse.

3

Possession of his House he got,
The Marchants thence expel'd;
And, though the Priests were madde thereat,
His Lectures there he held.
Oh! how should any be so dull,

To doubt who this might bee?
 When they did things so wonderfull,
 And woorkes so nightry see.

4

LORD, when to vs thou dar'west nigh,
 Instruct vs thee to know;
 And to receiue thee topfully,
 How meane so ere in show:
 Yea, though the rich and worldly-wise,
 When we thy praises sing,
 Both Thee, and vs, therefore despise,
 We thou approu'd our King.

Thursday before Easter.

AS vpon this Day, our blessed *Sauour*, eating the *Passouer* with his *Disciples*, instituted the blessed Sacrament of his *Last Supper*. Afterward he washed their feet; prayed for them, and for the faithfull generation; instructed them; confuted them; warned them of what should come to passe, both concerning themselves, and his owne death and resurrection; promised to send them a *Comforter*, and exprest many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agony, which hauing overcome, hee was that night betrayed, and forsaken of all his *Disciples*. In commemoration of which passages the Church holds this yearely Assembly, that our pious affections towards our *Redeemer* may be stirred vp, to his glory, and our comfort.

Song. 54.

Sing this as the 9. Song.

A Holy Sacrament this Day
 To vs thou didst, oh LORD, bequeath;

4

That

That by the same preserue we may,
 O blest memorizall of thy Death;
 Wherewith, oh, let vs so partake,
 Wee may with Thee one body make.

2
 Thy Holy-Supper being done,
 (The last which thou vouchsafedst here)
 By Thee the feet of eu'ry one
 Of thy Disciples washed were;
 To which Humility of thine,
 Our haughty mindes doe thou encline.

3
 The rest of that Day thou didst vse,
 To pray, to comfort, and aduise:
 None might (when thou wert gone) abuse
 Thy friends, or make of them a prize;
 Yet, when thy pleasure thou hadst said,
 By one of thine thou wert betrayd.

4
 And loe, that night they all did dye,
 Who late so kindly by thy side;
 Eu'n he, that for thy loue would dye,
 With oathes, and curses, thee denide;
 Which to thy soule more nigh did goe,
 Then all the wrongs thy foes could doe.

5
 Sweet Iesus teach vs to conceiue,
 How neere vnto thy heart it strooke,
 When thy Beloued thee did leaue,
 And thou didst backe vpon him looke;
 Wee may hereafter nigh thee keepe,
 And for our past denials weepe.

6
 Yea, let each passage of this Day
 Within our heauens be grauen so,
 That minde them we for euer may

And still thy promise trust unto:
 So our affections shall to thee,
 In life, and death vnchanged be.

Friday before Easter.

THIS Day we commemorate the vn sufferable Passion of *Iesus Christ*, our blessed Redeemer; who was at this season of the year despihtfully crucified by *Pilate*, and the *Iewes*. Every day we ought seriously to thinke vpon it by our selues; But this day we ought to meet about it in the publike *Assemblies*, that wee might prouoke each other to compunction of heart; to renew the memorie of it; and to moue those that haue not yet taken notice thereof, to come along with vs to heare the story of his vnmatchlesse sorrow, who for the loue of vs tooke vpon himselfe those punishments which our wickednesse deserved,

Song. 55.

Sing this as the 24. Song.

YOU that like heerdlesse Strangers passe along,
 As if nought here concerned you to day;
 Draw nigh, and heare the saddest Passion song,
 That euer you did meet with in your way:
 So sad a storie ne're was told before,
 Nor shall there be the like for euermore.

2

The greatest King that euer wore a Crowne,
 More then the basest Vassaile was abus'de;
 The truest Lover that was euer knowne,
 By them he lou'd was most vnkindly vs'de:

And

And he that liu'd from all transgressions cleare,
 Was plagu'd for all the sinnes that euer were,

Eu'n They, in pittie of whose fall he wept,
 Wrought for his ruine, whilst he sought their good;
 And watched for him, when they should haue slept,
 That they might quench their malice in his blood:
 Yet (whē their bonds frō him he could haue throtton)
 To saue their liues he daign'd to lose his owne,

Those, in whose hearts compassion should haue been,
 Insulted o'ze his poore afflicted soule;
 And those that nothing ill in him had seen,
 (As guilty) him accus'd of treason soule:
 Nay, him (that neuer had one idle thought)
 They for blaspheming vnto Iudgement brought,

Where, some to aske him vaine demands begin;
 And some to make a sport with him deuise:
 Some at his answers and behaviour grin;
 And some doe spit their filth into his eyes: (uile;
 Some giue him blowes, some mocke, & some re-
 And he (good heart) sits quiet all the while.

Oh, that, where such a throng of men should be,
 No heart was found so gentle to relent!
 And that so good and mecke a Lambe as he,
 Should be so vs'd, and yet no teare be spent!
 Sure, when once malice fills the heart of man,
 No stone, nor Steele can be so hardned than.

For, after this, his clothes from him they stript,
 And then, as if some Slave this Lord had beene,
 With cruell rods and scourges him they whipt,
 Till wounds were ouer all his body seene:

In purple clad, and crowned too with thorne,
They set him forth, and honor'd him in scoorne.

8

And, when they saw him in so sad a plight,
As might haue made a stintie heart to bleed,
They not a whit recanted at the sight;
But in their hellish fury did proceede:
Away with him; Away with him they said;
And Crucifie him, Crucifie him, Cryde.

9

A Crosse of wood, that huge, and heauy was,
Upon his bloudy shoulders next they lay;
Which onward to his Execution-place
He carryd, till he fainted in the way:
And, when he thither weake and tyred came;
To giue him rest they nayld him to the same.

10

Oh! could we but the thousand part relate,
Of thole Afflictions, which they made him beare,
Our hearts with passion would dissolue thereat,
And we should sit and weepe for euer here;
For should we glad againe hereafter be,
But that we hope in glory him to see.

11

For, while vpon the Crosse he payned hung,
And was with soule tormentings also greeu'd;
(farre more, then can be told by any tongue,
Or in the hearts of mortals be conceau'd)
Chose, for whose sake he vnderwent such paine,
Reioyc'd thereat, and held him in disdaine.

12

One offerd to him vineger, and gall:
A second did his pious workes deride:
To dying for his Robes did others fall;
And many mockt him when to God he cry'd.

pet.

Yet, he as they his paine still moze procur'd,
Still lou'd, and for their good the moze endur'd,

13

But, though his matchlesse Loue immoꝛtall were,
It was a mortall Body he had on,
That could no moze then mortall Bodies beare;
Their malice therefore did preuaile thereon:
And loe, their vniuersall furie hauing tri'de,
This Lambe of God gaue by the ghosſt, & dy'de,

14

whose Death, though cruell byrenting Man
Could view, without bewailing, or affright;
The Sunne grew darke, the Earth to quake began,
The Temple-vaile did rend asunder quite:
Pea, hardest Rockes there wi. d in peeces brake,
And graues did open, and the Dead awake.

15

Oh therefore, let vs all that present be,
This Innocent with moued soules embrace;
For, this was our Redeemer, this was he,
Who thus for our vniuersall woe was:
Eu'n He, the curſed Iewes and Pilate ſlew,
As he alone, of whom all this is true.

16

Our finnes of spight were part of those that day,
whose cruell whips & thornes did make him smart;
Our Lusts were those that ty'd him in the way;
Our want of loue was that which pierc'd his heart:
And still when we forget, or sleight his paine,
His crucifixe and torture him againe.

Easter day.

THis Day is solemnized in memoriall of our *Sauours*
blessed *Resurrection* frō the dead; vpon which (as the
members

members with their head) the Church began her triumph
 over Sinne, Death, and the Diuell: And hath therefore
 appointed, that to record this *mysterie*, and to stirre vp
 thankfull reioycings in our hearts, there should be an
 annuall *Commemoration* thereof; That wee might in
 charitable Feasts and Christian glee, expresse the ioy of
 our hearts to the glory of God, to the comfort of our
 brethren, to the encrease of charity one towards ano-
 ther, and to the confirmation of a true ioy in our selues.

Song. 56.

Sing this as the 44. Song.

THis is the Day the LORD hath made,
 And therein ioyfull we will be;
 For, from the blacke infernall shade,
 In triumph backe return'de is He:

The snares of Satan, and of Death,
 He hath victoriously vndone,
 And fast in chaines he bound them fast,
 His triumph to attend vpon.

2

The Graue, which all men did detest,
 And held a Dungeon full of feare,
 Is now become a Bed of rest,
 And no such terrors find we here.

For, Iesus Christ hath tooke away
 The horror of that loathed Pit;
 Euen euer since that glorious Day,
 In which himselfe came out of it.

3

His Mockings, and his bitter Smarts,
 He to our praise and ease doth turne,
 And all things to our ioy conuerts,
 Which he with heauy heart hath borne:

His

His broken flesh is now our food,
 His blood he shed, is euer since,
 That drinke, which both our soules most good,
 And that which shall our foulness cleanse.

4

Those wounds so deepe, and tozne so wide,
 As in a Rocke our shelters are;
 And that they pierced through his side,
 Is made a Done-hole for his Deare;
 Yea, now we know, as was foretolde,
 His flesh did no corruption lee;
 And that Hell wanted strength to hold
 So strong, and one so blest as he.

5

Oh let vs praise his Name therefore,
 (Who thus the vpperhand hath wonne)
 For, we had else, for euer more,
 Beene lost, and vterly vndon:
 Whereas this fauour doe a'lott,
 That we with boldnesse thus may sing;
 Oh Hell, where is thy conquest now?
 And thou (oh Death) where is thy sting?

Ascension day.

After Iesus Christ was risen from the dead; and had many times shewed himselfe vnto his Disciples, he was lifted from among them, and they beheld him ascending vp into heaven, till a cloud tooke him out of their sight: In memory of which *Ascension*, and to praise God for so exalting the *humane Nature* to his owne glory, and our aduantage; the Church worthily celebrated this Day, and hath commended the obseruation thereof to her Children.

Song.

Song. 57.

Sing this as the 3. Song.

TO GOD, with heart and cheerefull voyce,
 A Triumph-Song we sing;
 And with true thankfull hearts reioyce,
 In our Almighty King;
 Praise, to his glory we recoꝝd,
 (Who were but dust and clay)
 What honour he did vs affoꝝd,
 On his Ascending day.

2

The Humane Nature, which of late,
 Beneath the Angels was;
 Now raised from that meaner state,
 Aboue them hath a place.
 And at mans feet all Creatures bowe,
 Which through the whole world be;
 For, at GODS right-hand throned now,
 In glory sitteth He.

3

Our LORD, and Brother, who hath on
 Such flesh, as this we weare;
 Before vs vnto heauen is gone,
 To get vs places there:
 Captiuitie was captiu d then,
 And he doth from aboue
 Send ghostly presents downe to men,
 For tokens of his loue.

4

Each Dore and euerlasting Gate,
 To him hath listd bin;
 And in a glorious wise thereat,
 Our King is entred in,

whom,

Whom if to follow we regard,
 With ease we safely may;
 For he hath all the meanes prepar'd,
 And made an open way.

Then follow, follow on a pace;
 And let vs not forgoe
 Our Captaine, still we winne the place,
 That hee hath scalde vnto:
 And for his honour, let our voyce
 A shoute so hearty make,
 The Heau'ns may at our mirth reioyce,
 And Earth, and Hell may shake.

Pentecost, or Whitsunday.

After our *Saviour* was ascended, the fiftieth day of his Resurrection, and iust at the *Jewes* Feast of *Pentecost*, the *Holy Ghost* (our promised Comforter) was sent downe vpon the *Disciples* assembled in *Ierusalem*, appearing in a visible forme, & miraculously filling them with all manner of spirituall gifts, and knowledge, tending to the diuine worke they had in hand: Whereby, they being formerly weake, and simple men, were immediately enabled to resist all the powers of the kingdome of *Darknesse*, and to lay those strong foundations, vpon which the *Catholike Church* now standeth, both to the Glory of *God*, and our safety. In remembrance therefore of that great miraculous mysterie this *Day* is solemnized.

Song. 58.

Sing this as the 3. Song.

Exceeding faithfull in thy word,
 And iust in all thy wayes,

We doe acknowledge thee, oh LORD,
 And therefore giue thee praise:
 For, as thy promise thou didst passe,
 (Before thou went'st away)
 Sent downe thy Holy-Spirit was,
 At his appoynted day.

2

While thy Disciples in thy Name,
 Together did retire,
 The Holy Ghost vpon them came,
 In Clouen tongues of fire,
 That in their calling they might bee
 Confirmed from aboue,
 As thou wert, when hee came on thee,
 Descending like a Dove.

3

Whereby those men that simple were,
 And fearefull till that howre,
 Had knowledge at an instant there,
 And boldnesse arm'd with powre,
 Receiuing gifts so manifold,
 That (since the world begun)
 I wonder seldome hath beene told,
 That could exceede this one.

4

Now also, blessed Spirit, come;
 Unto our Soules appeare.
 And of thy Graces shewe thou some
 On this Assembly here:
 To vs thy Dove-like meekenesse send,
 That humble wee may bee,
 And on thy siluer wings ascend,
 Our Saviour Christ to see.

5

Oh, let thy Clouen tongues, wee pray,
 Do rest on vs agen,

L

That

That both thy truth confesse we may,
 And teach it other men.
 Moreover, let thy heavenly Fire
 (Enflamed from above)
 Burne vp in vs each vaine desire,
 And warme our hearts with loue.

6

Touchsafe thou likewise to bestow
 On vs thy sacred Peace,
 true stronger may in vnion grow,
 And in debates decrease:
 Which Peace though many yet contemne,
 Reformed let them be,
 That we may (LORD) haue part in them,
 And they haue part in thee.

Trinitie Sunday.

AFTER *Arriu*, and other heretickes had broached their damnable fancies, whereby the faith of many concerning the mysterie of the blessed *Trinity* was shaken, diuers good men laboured in the rooting out of those pestilent opinions: And it was agreed vpon by the *Church*, that some particular *Sunday* in the year should be dedicated to the memory of the holy *Trinitie*, and called *Trinitie-Sunday*, that the Name might giue the people occasion to enquire after the Mysterie And moreover, (that the Pastor of each severall Congregation might be yearely remembred to treat thereof, as necessity required) certaine portions of the holy Scripture, proper to that end, were appointed to be read publicly that *Day*. In some Countries they obserued this Institution on the *Sunday* next before the *Aduent*; and in other places the *Sunday* following *Whitsunday*, as in the *Church of England*.

Song.

Song. 59.

Sing this as the 9. Song.

Those, oh, thise holy Three in one,
 Who leake thy Nature to explaine,
 By rules to humane Reason knowne,
 Shall finde their labour all in vaine;
 And in a shell they may intend,
 The Sea, as well, to comprehend.

2

What therefore no man can conceale,
 Let vs not curious be to know;
 But, when thou bid'st vs to beleue,
 Let vs obey, Let Reason goe:
 Faith's objects true, and surer bee,
 Then those that Reasons eyes doe see.

3

Yet, as by looking on the Sunne,
 (Though to his substance we are blinde)
 And by the course we see him runne,
 Some Notions we of him may finde:
 So, what thy Brightnesse doth conceale,
 Thy word, and workes in part reueale.

4

Most glorious Essence, we confesse
 In Thee (whom by our faith we view)
 Three Persons, neither more nor lesse,
 whose workings them distinctly shew:
 And sure we are, those persons Three
 Make but one God, and thou art Hee.

5

The Sunne a Motion hath we know,
 which Motion doth beget vs Light;
 The Heat proceedeth from those two,
 And each doth proper acts delight:

¶ 2

The

The Motion drawes out Time a line,
The Heate doth warme, the Light doth shine.

6

Yet, though this Motion, Light, and Heate,
Distinctly by themselves we take;
Each in the other hath his seat,
And but one Sunne we see they make:
For, whatso' ere the One will doe,
He workes it with the other two.

7

So, in the God-head there is knit
A wondrous threefold True-love-knot,
And perfect Vnion fastens it,
Though flesh and blood perceave it not;
And what each Person doth alone,
By all the Trinity is done.

8

Their Worke they toynely doe pursue,
Though they their Offices diuide;
And each one by himselfe hath due
His proper Attributes beside:
But one in Substance they are still,
In Vertue one, and one in Will.

9

Eternall all the Persons be,
And yet Eternall there's but One;
So likewise Infinite all three,
Yet Infinite but One alone:
And neither Person aught doth misse,
That of the God-heads essence is,

10

In Vnity and Trinity,
Thus, oh Creator, we adore
Thy euer-praised Deity,

And thee confesse for euermore,
 One Father, one begotten Sonne,
 One Holy-Ghost, in God-head one.

Sunday in generall.

Sunday is our naturall appellation, the *Sabbath* the Hebrew terme, and the *Lords day* the Christian Name, whereby we entitle Gods *Seauenth day*; and (if wilfull affectation be auoyded) either Name is allowable. It is a portion of *Time* sanctified by God, immediately after the Worlds creation, and by the diuine Law dedicated to be perpetually obserued to the honour of our Creator; And though some things accidentally pertinent to the obseruation thereof, haue beene changed; yet that which is essentiall thereunto is for ever immutable. Our *Sancti* hath by his Resurrection halowed for vs that which we now obserue instead of the Iewish *Sabbath*; which being the day whereon he rested in the Graue, the obseruation thereof, and of all other Iewish Ceremonies was buried with him; because they were to continue but till the accomplishment of those things whereof they were *Types*. This is that day wherein our Redeemer began (as it were) his *Eternall rest*, after hee had finished the worke of our Reparation and conquered death, the last that was to be destroyed. This Day we ought therefore to sanctifie, according to Gods first institution: Not *Iewishly*, that is, by a strict or meere outward abstaining from the seruile workes of the body onely, according to the letter: But *Christianly*; to wit, in spirit and truth, both inwardly, and outwardly, so recreating our bodies and soules, that wee may with a sanctified pleasure, (and as

much as may be without wearinesse) spend that day to the glory of God, according to his commā, & the Churches direction; even to the vse of bodily labours & exercises, whentoeuer (without respect to sensuall, or conuolous ends) a rectified conscience shall perswade vs, that the honor of God, the charity we owe to our Neighbours, or an vnfained necessity requires them to be done.

Song. 60.

Sing this as the 44. Song.

SIX dayes, oh LORD, the world to make,
And set all Creatures in aray,
Was as all the leature thou wouldst take,
And then didst thou rest the seauenth day:
That day thou theretoe hallowed hast,
And rightly, by a law diuine
(which till the end of time shall last)
The seauenth part of Time is thine.

2

Then, teach vs willingly to giue
The tribute of our dayes to Thee;
By whom we new both moue, and liue,
And haue attain'd to what we be.

For, of that Rest, which by thy word
Thou hast bene pleased to enioyne,
The profit all is ours, oh LORD,
And but the praise alone is thine.

3

Oh, theretoe let vs not consent,
To rob thee of thy Sabbath day;
Nor rest with carnall Rest content,
But sanctifie it all wth may:

Yea, grant that we from sinnefull strife,
And all those wo^{rk}es thou dost detest,

May keepe a Sabbath all our life,
And enter thy Eternall rest.

S. Andrewes day.

THe holy Church celebrateth this day to glorifie God for that fauour which hee vouchsafed vnto her by the calling and ministry of blessed *Andrew* his *Apostle*; and, that by the remembrance of his readinesse to follow, and preach *Christ*, both the honourable and Christian memorial, due to an *Apostle*, might be preserved, and we stirred vp al o to the imitation of his forwardnesse in our seuerall callings, aduancing Gods honour and Gospel: In which generall sence euery the meanest Christian hath a kinde of *Apostleship*, to build vp (not only in himselfe, but in others also) the Temple of the liuing God, and to encrease and establish the kingdome of *Christ*.

Song. 61.

Sing this as the 44. Song.

As blessed Andrew on a day,
By fishing did his liuing earne,
Christ came, and called him away,
That he to fish for men might learne;
And no delay thereat he made,
For questions fram'd of his intent,
But quite forsaking all he had,
Along with him, that call'd, he went.

Oh, that we could so ready be,
To follow Christ when he doth call!

And that we could forsake, as he,
 Those Nets, that we are snar'd withall;
 O; would this Fisherman of men,
 (Who set by all he had so light)
 By his obedience shew'd then,
 (And his example) winne vs might.

But Precepts and Examples faile,
 Till thou thy grace, LORD, adde thereto;
 Oh grant it, and we shall preuaile,
 In whatso'ere thou bidd'st vs do:
 Yea, we shall then that blisse conceiue,
 Which in thy seruice we may finde;
 And for thy sake be glad to leaue
 Our Nets, and all we haue behinde.

S. Thomas day.

THis Day was set apart by the Church, that it might be sanctified to the praise of God for his holy Apostle *S. Thomas*, by whose preaching the Christian generation was multiplied: and that we might strengthen the belife we haue of our *Sauours* vndeniable Resurrection, by taking an yearely occasion to refresh our memories with that part of the Euangelicall storie, which mentioneth both this Apostles doubting, and the confirmation of his faith by a sensible demonstration.

Song. 62.

Sing this as the 9. Song.

When Christ was risen from the dead,
 And Thomas of the same was told,

He would not credit it, he sed,
 Though he himselfe should him beheld,
 Till he his wounded hands had eyde,
 And thrust his fingers in his side.

2

which triall he did undertake,
 And Christ his frailty did permit,
 By his distrusting sure to make
 Such others, as might doubt of it:
 So we had right, and he no wrong;
 For by his weaknesse both are strong.

3

Oh blessed God, how wise thou art!
 And how confoundest thou thy foes!
 Who their temptations dost conuert,
 To worke those ends which they oppose:
 When Sathan seeks our faith to shake,
 The firmer he the same doth make.

4

Thus whatso' ere he tempts vs to,
 His disadvantage let it be;
 Pea, make those very sinnes we do,
 The meanes to bring vs nearer thee:
 Yet let vs not to ill consent,
 Though colour'd with a good intent.

S. Stephens day.

Stephen was one of the seauen Deacons, mentioned Acts 6. and the first Martyr of Iesus Christ; whose Truth hauing powerfully maintained by dispute, he constantly sealed it with his blood. The Church therefore hath appointed this Anniversarie in remembrance thereof, that so God might perpetually be glorified for
 the

the same; and the story of his Martyrdome the oftner mentioned, to the encouragement and direction of other men in their Trials.

Song. 63.

Sing this as the 4. Song.

(breath)

LORD, with what zeale did thy first Martyr
Thy blessed Truth, to such as him withstood!
With what stout mind embraced he his death!
Thy holy witness sealing with his blood!
The praise is thine, that him so strong did'st make,
And blest is he, that dyed for thy sake.

2

Unquenched loue in him appear'd to be,
When for his murth'rous foes he did entreat:
A piercing eye made bright by faith had he;
For he beheld thee in thy Glory set;
And so vnmon'd his patience he did keepe,
He di'de, as if he had but falne asleepe.

3

Our luke-warme hearts with his hot Zeale enflame,
So Constant, and so Louing, let vs be;
So let vs liuing glorifie thy Name;
So let vs dying fixe our eyes on Thee:
And when the sleepe of Death shall vs o'take,
With him to life eternall vs awake.

S. Iohn the Euangelist.

THis Day is celebrated by the Church, to praise God for his blessed *Euangelist*, and beloued *Disciple* Saint *Iohn*, who hath beene an admirable instrument of his glory,

glorie, and the Churches instruction ; For, the Myſtery of the ſacred *Trinity*, and the Diuinity of *Chriſt*, is by him moſt plainly expreſt in his writings, among many other great Myſteries and excellent Doctrines concerning our Redemption ; for which wee are bound particularly to honour God, and worthily ſtirred vp thereunto by this annuall *Commemoration*.

Song. 64.

Sing this as the 44. Song.

Teach vs by his example, LORD,
 For whom we honour thee to Day,
 And grant his witneſſe of thy Word,
 Thy Church enlighten euer may :
 And, as belou'd, oh Chriſt, he was,
 And therefore leaned on thy breaſt ;
 So let vs alſo in thy grace,
 And on thy ſacred boſome reſt.

2

Into vs breath that Life diuine,
 Whole Teſtimony he intends ;
 About vs cauſe thy Light to ſhine,
 That which no Darkneſſe comprehends :
 And let that ever-blessed Word,
 Which all things did create of nought,
 Anew create vs now, oh LORD,
 Whole ruine ſinne hath almoſt wrought.

3

Thy holy Faith we doe profeſſe,
 As to thy Fellowship receaue ;
 Our Sins we hartly confeſſe,
 Thy Pardon therefore let vs haue :
 And, as to vs thy Seruant giues,
 Occaſion thus to honour Thee ;

So also let our words and liues,
As lights and guides, to others be.

Innocents Day.

King Herod vnderstanding that a king of the *Iewes* was borne in *Bethlem-Iuda*; (& fearing that by him he might be dispossessed) he murdered all the yong infants of that Circuit, in hope among them to haue slaine *Iesus Christ*: But he was sent into *Egypt* by Gods speciall appointment, and so the *Tyrants* fury prooued vaine. In honour therefore of the Almightyes providence, the Church celebrateth this Day; To put vs in minde also, how vainly the *Diuell* and his members rage against Gods decree; and, that the cruell slaughter of those poore Infants may neuer be forgotten; Which, in a large sence, may be called a *Martyrdome*; As in the generality of the cause (being for *Christ*) & in the passion of the body, though not in the intention of the minde: And so in proper sence doth *S. Stephen* hold still the place of the first Captaine of that Band.

Song. 65.

Sing this as the 44 Song.

That rage whercof the Psalme doth say,
Why are the Gentiles growne so mad?
Appeard in part vpon that day;
When Herod slaine the Infants had;
Yet (as it saith) they stood in vaine;
(Though many Innocents they slew)
For, Christ they purposed to haue slaine,
Who all their Counsels ouerthrew.

Thus

2

Thus still vouchsafe thou to restraine
 All Tyrants, LORD, pursuing Thee;
 Thus, let our vast desires be staine;
 That thou maist liuing in vs be:

So, whilst we shall enjoy our breath,
 We of thy loue our Songs will frame;
 And with those Innocents, our death
 Shall also glorifie thy Name.

3

In Type those Many di'de for One;
 That One for many moe was staine;
 And what they felt in It alone,
 He did in will, and It sustaine.

LORD grant, that what thou hast decreed,
 In Will, and Act, we may fulfill;
 And, though we reach not to the Deede,
 From vs, oh GOD, accept the will.

The conuersion of *S. Paul*.

Saint *Paul*, as appeares, *Acts 9*. hauing beene a great persecutor of the Christian faith before his conuersion, was extraordinarily called to embrace the same profession; euen as he proceeded in a Iourney purpose-ly vndertaken to suppress the Truth: And so, of a Wolfe became afterward a Pastor, & the most laborious Preacher of *Iesus Christ*: Which mercy of GOD that we may still remember it to the praise of his name, and our owne comfort, the Church hath appointed an yearly Commemoration thereof.

Song. 66.

Sing this as the 44. Song.

A Bless Conuersion, and a strange;
 As was that, when Saul a Paul became;
 And, LORD, for making such a change,
 Give praise and glorifie thy Name:
 For whilst he went from place to place,
 To persecute thy Truth and Thee;
 (And running to perdition was)
 By powerfull grace cal'd backe was hee.

2

When from thy Truth we go astray.
 (Do wrong it through our blinded zeale)
 Oh come, and stop vs in the way,
 And then thy will to vs reucale;
 That Brightnesse shew vs from above,
 Which proues the sensuall eye-sight blinde;
 And from our eyes those Scales remoue,
 That hinder vs thy way to finde.

3

And as thy blessed seruant Paul,
 When he a Conuert once became,
 Exceeded thy Apostle. all,
 In painefull preaching of thy Name:
 So grant that those who haue in Dinne
 Exceeded others heretofore,
 The Barr of them in Faith may winne,
 Loue, serue, and honour thee the more.

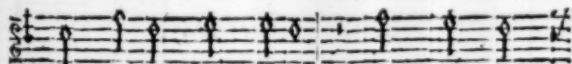
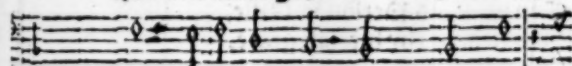
S. Matthias.

Matthias was the Disciple which was chosen in the
 room of Judas Iscariot; And his anniuersary is
 commanded

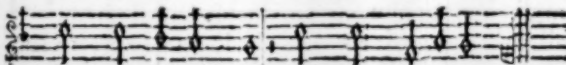
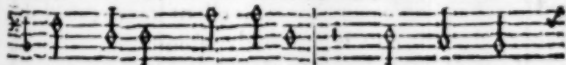
commanded to be obserued, that it might giue vs continuall occasion to praise God for his Iustice and Favour: For his Iustice shewed in discovering, and not sparing *Iudas* the traytour, abusing his *Apostleship*: For his Favour, declared in electing *Matthias* a faithfull Pastor of the Church. Moreover, the remembrance of diuers other Mysteries are renewed by the obseruation of this Day. And by taking occasion to reade publickly the *Storie of Iudas his Apostacie*, men are that day put in minde, to consider what Iudgements hang over their heads, who shall abuse the diuine callings, &c.

Song. 67.

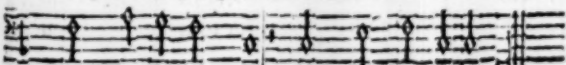
When one among the Twelve there was,



That did the Grace abuse; Thou leftst him,



Lord, and in his place, didst thou choose:



Do, if a Traytour doe remaine
within the Church to day;

To grant him true repentance daigne;
O: cast him out, we pray.

2

Though ho:ned like the Lambe he thow,
O: Sheepe-like clad he be,
Let vs his Dragon language know,
And Wooluish nature see;
Pea, cause the Lor to fall on those,
The charge of thine to take,
That shall their Actions well dispose,
And conscience of them make.

3

Let vs mo: eouer minde his fall,
Whose roome Matthias got;
So to beleue, and feare withall,
That we forsake thee not:
For, Titles, be they ne're so high,
O: great, o: sacred Place,
Can no mans Person sanctifie,
Without thy speciall grace.

Saint Markes Day.

SAint Marke, being one of the foure blessed *Euangelists*, by whose pen the Gosnell of *Iesus Christ* was recorded; this day is purposely appointed, to praise God for those glad tydings he brought, and that wee might honour him also with such a Christian Memorall, as becommeth the Ambassadour of so great a King as our Redeemer: Which ciuill honour, due to the Saints of God, it is hoped none will deny them; nor conceiue such *Institutions* superstitious, or to haue beene purpose d to an Idolatrous end.

Song,

Song. 68.

Sing this as the 44. Song.

For those blest Pen-men of thy Word,
 Who haue thy holy Gospel writ,
 We praise and honour Thee, oh LORD,
 And our beleefe we build on it:
 Those happy Tydings which it brings,
 With ioyfull hearts we doe embrace,
 And prize, aboue all other things,
 That precious Token of thy grace.

²
 To purchase what we hope thereby,
 Our vtmost wealth we will bestow;
 Yea, we our pleasures will denie,
 And let our liues, and honours goe:
 And, whomsoe're it commeth from,
 No other Gospel we will heare;
 No, though an Angel downe should come
 From heau'n, we would not giue him eare.

³
 Our Resolutions, LORD, are such,
 But in performance weak are we;
 And the Deceauers craft is much;
 Our Second therefore, thou must be:
 So we assuredly shall know,
 When any Doctrines we receaue,
 If they agreeing be, or no,
 To those, which we professed haue.

S. Philip and Iacob.

THis Day is celebrated to the honour of God, and the
 Christian memoriall of the two blessed Apostles,
 M Philip

Philip and Iacob : At which time the *Church* taketh occasion to offer to our remembrance such Mysteries, as *Christ* deliuered vnto them, that wee might the ofner consider them, receiue further instruction concerning them, and praise God, both for such his fauours, and for those instruments of his glory.

Song. 69.

Sing this as the 3. Song.

TO thy Apostles thou hast taught,
 What they, oh *Christ*, should do;
 And those things which belicue they ought,
 Of thee they learned to :
 And that which thou to them hast shewne,
 Hath beene disposed thus ;
 They vnto others made it knowne,
 And those haue tolde it vs,

2

With them we doe confesse and say,
 (What shall not be denide)
 Thou art the Truth, the Life, the Way,
 And we in thee will bide:
 By thee the Father we haue knowne,
 Whom thou descendedst from ;
 And vnto him, by thee alone,
 We haue our hope to come,

3

For, thou to *Philip* didst impart,
 (Which our beleefe shall be)
 That thou within the Father art,
 And, that he is in Thee;
 And saydst, what euer in thy Name
 We should with faith require,

Thou

Thou wouldst giue eare vnto the same;
And grant vs our desire.

4

Of thee, oh LORD, we therefore craue,
(which thou wilt daigne, we know)
The good Beleeefe which now we haue,
We neuer may forgoe;
And that thy sacred Truth, which we
Thy Word haue learned from,
From Age to Age deriu'd may be,
Untill thy Kingdome come.

S. *Barnabas* day.

THis Day is solemnized in commemoration of Saint *Barnabas*, a faithfull Disciple of *Iesus Christ*; and to honour God for the benefit vouchsafed to the Church by his Ministry: For he was a good man, full of the *Holy Ghost*, and of faith, as *S. Luke* testifieth, *Acts* 11.24. He was also by the *Holy Ghosts* immediate appointment (together with *Paul*) separated for the Ministry of the Gospel, and confirmed in the Apostleship by the laying on of hands. *Acts* 13.2.

Song. 70.

Sing this as the 44. Song.

Thy gifts and graces manifold,
To many men thou, LORD, hast lent;
Both now, and in the dayes of olde,
To teach them faith, and to repent:
Thy Prophets thou didst first ordaine,
And they as Legats did appeare;

¶ 2

Then

Then cam'ſt thy ſelfe, and in thy Train,
Apoſtles for attendants were.

2

For Legier, when thou went'ſt away,
The Holy-Ghoſt thou didſt appoint;
And here, Succeſſions, till this day,
Remaine of thoſe he did annoynt;
Yea, thou haſt likewiſe ſo ordain'd,
That to make good what thoſe haue taught,
An Army-Royall was maintain'd
Of Martyrs, who thy Battailles fought.

3

For thoſe, and Him for whom we thus
Are met, to praiſe thy Name to day,
We giue thee thanks, as they for vs,
That ſhould come after them, did pray;
And by this duty we declare,
Our faith aſſures, that they and we,
(In Times diuided though we are)
Haue one Communion ſtill with Thee.

S. Iohn Baptiſt.

Iohn, called the Baptiſt, was he (as Chriſt himſelfe teſti-
fierh) who was promiſed to be ſent before him to pre-
pare his way; *Luke 7. 27.* and by his Preaching and Bap-
tiſme the People were accordingly prepared to receiue
him that was to follow. He was the true expected *Elias*,
and ſlaine by *Herod*, for reprobuing the Inceſt which the
ſaid *Herod* committed in taking his Brothers wife: That
we might praiſe God therefore for this *Fore-runner* of
our *ſauour* (and by his example remember to provide
for his entertainment) the Church hath ſet apart this
Day.

Song.

Song. 71.

Sing this as the 9. Song.

BEcause the world might not pretend,
 It knew not of thy Comming-day,
 Thou didst, oh Christ, before thee send
 A Cryer, to prepare thy way:
 Thy Kingdome was the Blisse he brought,
 Repentance was the way he taught.

2

And, that his Voice might not alone
 Informe vs what we should believe,
 His Life declar'd what must be done,
 If Thee we purpose to receiue:
 His Life our patterne therefore make,
 That we the Course he tooke, may take.

3

Let vs not gad to Pleasures Court,
 With fruitlesse Toyes to feed the mind;
 Nor to that Wilderness resort,
 Where Reeds are shaken with the wind:
 But treade the Path he trod before,
 That both a Prophet was, and more.

4

Clad in repentant Cloath of Haire,
 Let vs, oh Christ, (to seeke out Thee)
 To those forsaken-Walkes repaire,
 Which of so few frequented be;
 And true Repentance so intend,
 That we our courses may amend.

5

Let vs hereafter feed vpon
 The Hony of thy Word diuine;
 Let vs the Worlds entisement shun,

Her Druggs, and her bewitching wine;
 And on our loynes (so loose that are)
 The Leather-belt of Temp'rance weare.

6

Thus from thy Cryer let vs learne,
 For thee, sweet Iesus, to prepare,
 And others of their sinnes to warne,
 How-euer for the same we fare:
 So thou to Vs, and we to Thee
 Shall when thou comest welcome be.

S. Peters day.

WE obserue this Day to the honor of God, and to the pious memory of his blessed Apostle *S. Peter*, that we may be thereby put in minde to be thankfull for those continuing fauours receiued by his ministry; That *Pastors* also may make him their patterne in discharging the charge *Christ* committeth vnto them; That by considering his weaknesse wee may all learne not to presume on our owne strength; And that by his christian example we may be taught to bewaile our escapes with bitter teares of true Repentance.

Song. 72.

Sing this as the 3. Song.

How watchfull neede we to become,
 And how deuoutly pray,
 That thee, oh LORD, we fall not from,
 Upon our Tryall-day?
 For, if thy great Apostle said,
 He would not thee denie,

whom

Whom he that very Night denyd,
On what shall we relie?

2

For of our selues we cannot leaue
One pleasure for thy sake;
No, not one vertuous thought conceiue,
Till vs thou able make:
Nay, we not onely Thee denie,
When persecutions be;
But, or forget, or from Thee flie,
When peace attends on Thee.

3

Oh! let those Prayers vs auaille,
Thou didst for Peter daigne,
That when our foe shall vs assaile,
His labour may be vaine;
Pea, cast on vs those powerfull eyes,
That mou'd him to lament,
We may bemoane with bitter cries
Our follies, and repent.

4

And grant, that such as Him succeed,
For Pastors of thy fold,
Thy Sheepe, and Lambes may guide and feede,
As thou appoint if they should;
By his example speaking what
They ought in truth to say,
And in their liues confirming that
They teach them to obey.

S. James his day.

THis Day we praise God for his blessed Apostle Saint
James, the sonne of Zebedee, who was one of those
two that desired of Christ they might sit at his right-
hand,

hand, and at his left, in his kingdome, as the *Gospel* for the Day declareth : And by occasion of that ignorant petition (proceeding from their carnall weakenesse) *Christ* taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse becommeth his Followers ; and that we are to taste the *Cup* of his *Passion*, before we can be glorified with him : So this holy Apostle did ; For he was slaine by *Herod*, as it is declared in the *Epistle* appointed for the Day.

Song. 73.

Sing this as the 44. Song.

HE that his Father had forsooke,
And followed Christ at his commands,
By humane frailty ouertooke,
For Place and vaine p:ferment stands.
Till by his Master he was taught,
Of what he rather should haue care;
How vndiscreetly he had sought,
And what his Seruants honours are.

2

whereby we finde how much adoe,
The best men haue this world to leaue;
How, when they wealth & Friends forgor,
Ambitious aimes to them will cleaue:
And sure this Angell-sinne aspires,
In such men chiefly to reside,
That haue extide thole brute desires,
Which in the vulgar sort abide.

3

To thee, oh God, we therefore pray,
Thy humble minde in vs may dwell;
And chaune that Fiend of Pride away,
Which would thy Graces quite expell :

But

But, of all other those men keepe,
 From this delusion of the Eye,
 Who are the Shepheards of the sheepe,
 And should each good example show.

4

For, such as still pursuing be
 That Gazelle, which the world respects,
 Their servile basenesse neither see,
 Nor feele thy Spirits rare effects:

And doubtlesse, they, who most of all
 Descend to serue both Thee, and thine,
 Are those, who in thy Kingdome shall
 In Seats of greatest glory shine.

S. Bartholomew.

THIS Day is consecrated to the honour of *God*, and the pious memorie of his blessed Apostle *S. Bartholomew*, that (as appeareth in the *Epistle* appoynted for the Day) we might take occasion to praise our *Redeemer*, for those many wonders which were wrought by his *Apostles*, to the great encrease of the Christian Faith, and open confusion of the *Churches* Aduersaries.

Song. 74.

Sing this as the 9. Song.

Exceeding gracious fauours, LORD,
 To thy Apostles hast thou shewne;
 And many wonders by thy Word,
 And in thy Name, by them were done:
 The Blind did see, the Dumbe could talke,
 The Deafe did heare, the Lame did walke:

They

2

They all diseases tooke away,
 The dead to life they did restore;
 Foule Spirits dispossessed they,
 And Preach'd the Gospel to the poore:
 The Church grew strong, thy faith grew plaine,
 Their foes grew madde, and madde in vaine.

3

Oh! let their workes for ever be
 In honour to thy glorious Name;
 And by thy powre vouchsafe that we,
 (Whom sinne makes deafe, blinde, dumbe, & lame)
 May heare thy word, and see thy Light,
 And speake thy Truth, and walke aright.

4

Each deadly sicknesse of the soule,
 Let thy Apostles doctrines cure:
 Let them expell those Spirits foule,
 Which makes vs loathsome and impure,
 That we the life of faith may gaine,
 Who long time dead in sinne haue laine.

S. Mathew.

S. *Mathew*, otherwise called *Leui*, was a *Publican*, that is, a *Custom-Gatherer*: From which course of life (being hatefull in those Countries) he was called to the *Apostleship*, and became also one of the foure *Euangelists*. To his religious memorie therefore, and to honour God, for the fauour vouchsafed (both to him and vs) by his Ministrie, this Day is obserued by the Churches Authoritie.

Song. 75.

Sing this as the 44. Song.

Why should vnchristian censures passe
 On men, or that which they professse?
 A Publican Saint Mathew was,
 Yet Gods beloued ne're the lesse,
 And was elected one of Christs
 Apostles, and Euangelists:

2

For, GOD doth not a whit respect
 Profession, Person, or degree;
 But maketh choice of his elect,
 from euery sort of men that be,
 That none might of his loue despaire,
 But all men vnto him repaire,

3

For those, oh let vs therefore pray,
 who seeme vncalled to remaine;
 Not shunning them, as cast away,
 GODS fauour neuer to obtaine:
 For some a while neglected are,
 To stirre in vs more louing care,

4

And for our selues, let vs desire,
 That we our Auarice may shunne,
 when GOD our seruice shall require,
 As this Euangelist hath done,
 And spend the remnant of our dayes,
 In setting forth our Makers praise.

S. Michael, and all Angels.

THis Day we glorifie God for the victory *S. Michael*, and his *Angels* obtained ouer the *Dragon*, and his *Angels*: Whereby the *Church* is freed from being preuailed against by the furious attempts, or malicious accusations of the *Deuill*. This *Commemoration* is appointed also, to minde vs thankfully to acknowledge Gods mercy towards vs, in the daily ministry of his *Angels*, who are said to pitch their *Tents* about his Children, and to defend them from the temptations and mischievous practises of euill *Spirits*, watching euery moment for aduantage to destroy them : Which, if wee oftner considered, and how there be armies of *Angels* and *Devils*, night and day fighting for vs, and round about vs, we would become more carefull how wee griued those good *Spirits*, (who attend vs for our safety) to the reioycing of them that seeke our destruction. By *S. Michael*, who was Prince of the good *Angels* (and termed by *S. Iude* an *Arch-Angell*) some vnderstand *Iesum Christ*: For hee is indeed the principall *Messenger*, or *Angell* of our saluation, and the chiefe of the *Princes*, as holy *Daniel* called him ; yea, to him alone this Name *Michael* (which signifieth, *who is like God*) doth most properly appertaine, seeing he onely is the perfect image of his *Father*.

Song. 76.

Sing this as the 44. Song.

TO praise, oh God, and honour thee,
 For all thy glorious Triumphs wonne,
 Assembled

Assembled here this Day are we,
And to declare thy fauours done:

Thou took'st that great Arch-Angels part,
With whom in Heau'n the Dragon fought,
And that good Armies friend thou wert,
That cast him, and his Angels out:

2

Whereby we now in safety are,
Our dangers all secured from;
For to encrease thy glo'ry here,
Thy Kingdome with great power is come:
And we need stand in dread no more,
Of that enraged Fiends despight,
Who, in thy presence heretofore,
Accused vs both day and night.

3

In honour of thy blessed Name,
This Hymne of thanks wee therefore sing;
And to thine euerlasting fame,
Through Heau'n thine endlesse praise shall ring:
Wee praise thee for thy proper might,
And, LORD, for all those Angels to,
Who in thy Battels came to fight,
O: haue beene sent thy will to do.

4

For many of that glorious Troope,
To bring vs Messages from Thee,
From Heau'n vouchsafed haue to sloop,
And clad in humane shape to be;
Yea, we be'eeue they watch and ward,
About our persons euermore,
From euill Spirits vs to guard;
And we returne thee praise therefore.

S. Luke.

THis Day we memorize the benefit the Church received by the blessed *Euangelist S. Luke*, a Physician both for soule and body, and the first Ecclesiasticall *Historiographer*: For he was Authour, not onely of that *Gospel* which beareth his Name; but also of that Booke called the *Acts of the Apostles*, and an Eye-witnesse of most part of that which hee hath written, remaining a constant companion of *S. Paul* in his tribulations. Worthily therefore ought we to honour him with a Christian memoriall, and praise God for the grace vouchsafed vs by his meanes.

Song. 77.

Sing this as the 44. Song.

If those Physicians honour'd be,
That doe the bodie's health procure;
Then worthy double praise is he,
Who can both soule and body cure.

In life time both wayes Luke exceld,
And those Receipts hath also left,
Which many soule-sicke Patients heald,
Since from the world he was bereft.

2

And to his honour this beside,
A blessed witnesse hath declar'd,
That constant he did still abide,
When others from the Truth were scar'd:
For which the glory, LORD, be thine;
For of thy grace those gifts had he,

And

And thou his Actions didst encline,
Our profit, and his good to be.

3

By his example therefore, LORD,
Uphold vs, that we fall not from
The true profession of thy Word,
Nor by this world be overcome;
And let his wholesome doctrine heale
That leproous sicknesse of the soule,
Which more and more would on her seale,
And make her languish and growe foule.

Simon and Iude, Apostles.

THIS Day is dedicated to the praise of God, and the pious memory of the two blessed Apostles of Iesus Christ, Simon called Zelotes, or the Cananite, and Iude the brother of James. And in this solemnity we are among other things, principally put in mind of that loue which Christ commandeth to be continued among vs, and of that heed we ought to haue vnto our abiding in that state of grace, whereunto God hath called vs, as appeareth in the Epistle and Gospell appointed for the day.

Song. 78.

Sing this as the 3. Song.

NO outward marke we haue to know,
Who thine, oh Christ, may be,
Untill a Christian Loue doth show,
Who appertaines to Thee:
For, knowledge may be reach'd vnto
And formall Iustice gain'd;

But,

But, till each other loue we do,
Both Faith and Workes are faign'd.

2

Loue is the summe of those commands,
which thou with thine dost leaue;
And for a marke on them it stands,
which neuer can deceaue:
For when our knowledge folly turnes,
when Showes no shew retaine,
And Zeale it selfe to nothing burnes;
Then Loue shall still remaine.

3

By this were thy Apostles knit,
And ioynded so in one,
Their True-love-knot could neuer yet
Be broken, nor vndone.
Oh let vs, LORD, receiued be
Into th at sacred knot,
And One become with them and thee,
That sinne vndoe vs not.

4

Pea, lest when we thy grace possesse,
We fall againe away,
Or turne it into wantonnesse,
Assist thou vs, we pray:
And, that we may the better finde,
what heed there should be learn'd,
Let vs the fall of Angels minde,
As blessed Iude hath warn'd.

All-Saints day.

THis Day the Church hath appointed, that, to the
praise of God, and our comfort, we should commem-
orate that excellent Mystery of the Communion of
Saints,

Saints, (which is one of the twelue *Articles* of Christian beleefe:) And that (considering how admirably the diuine wisdom hath knit all his elect into one body for their more perfect enioying, both of his loue, and the loue of one another) wee might heie receiue a taste of the pleasure we shall haue in the full fruition of that felicity, and be stirred vp also to such mutuall loue and v-nity as ought to be betwixt vs in this life. This is the last *Saints day* in the Ecclesiastick Circuite of the year, generally obseruable by the auncient ordinance of the Church; And it seemeth to haue a mystery in it; shewing, that when the Circle of tyme is come about, we shall in one euerlasting *holy-day* honor that blessed *Communion* and *mysticall Body*, which shall be made perfect, when all those (whom we haue memorized apart) are vnited into One; that is, when the *Father*, the *Sonne*, the *Holy Ghost*, the *Angels*, and all the holy Elect of *God* shall be incorporated together into a ioyfull, vnspeakable, and inseparable Vnion in the Kingdome of Heauen; which the Almighty hasten, *Amen*.

Song. 79.

Sing this as the 9. Song.

NO Blisse can so contenting proue,
 As vniuersall Loue to gaine,
 Could we with full requiting Loue,
 All mens affections entertaine:
 But such a Loue, the heart of man,
 Noz well-containe, noz merit can.

2

for though to all we might be deare,
 (which cannot in this life befall)
 We discontented should appeare,
 Because we had not hearts for all:

A

That

That we might all men loue, as we
Beloued would of all men be.

3

For Loue in louing ioyes as much,
As Loue for louing to obtaine;
Pea, Loue vnfaign'd is likewise such,
It cannot part it selfe in twaine:
The Riuals friendship soone is gone,
And Loue diuided loueth none.

4

Which causeth that with Passions pain'd,
So many men on earth we see;
And had not God a meanes ordain'd,
This discontent in Heau'n would be:
For all the Saints would iealous prove,
Of Gods, and of each others Loue.

5

But he whose, wisdom hath contriu'd
His Glory, with their full Contents,
Hath from himselfe to them deriu'd
This fauour (which that strife prevents)
One Body all his Saints he makes,
And for his Spouse this one he takes.

6

So, each one of them shall obtaine
Full Loue from All, returning to
Full Loue to All of them againe,
As members of one Body doe:
None Jealous, but all struing how
Most Loue to others to allow.

7

For, as the Soule is All in All,
And All through euery Member to;
Loue in that Body Mysticall
Is as the Soule, and fills it so;

Uniting them to God as neare,
As to each other they are deare.

8

Yea, what they want to entertaine
Such overflowing Loue as his,
He will supply, and likewise daigne
What for his full Delight they misse,
That he may all his Loue employ,
And they returne his fill of Ioy.

9

The seed of this Content was sowne,
When God the spacious world did frame,
And euer since the same hath growne,
To be an honour to his Name;
And when his Saints are sealed all,
This Mysterie vnseale he shall.

10

Meanewhile (as we in Landskip viewe
Fields, Riuers, Cities, Woods, & Seas,
And (though) but little they can shew)
Doe therewithall our fancies please;)
Let Contemplation Mays contriue,
To shew vs where we shall arrive.

11

And though our hearts too shallow bee,
That blest Communion to conceaue,
Of which we shall in Heau'n be free,
Let vs on Earth together cleaue:
For those, who keepe in vnion here,
Shall know by faith what will be there.

12

Where all those Angels we admitt'd,
With euery Saint since time begun,
(Whose sight and loue we haue desir'd)
Shall be with vs consoynd in One;

And We and They and They and We,
To God himſelfe eſpouſed be.

13

O happie wedding! where the Gueſts,
The Bride and Bridegroom ſhall be one;
Where Songs, Embraces, Triumphes, Feaſts,
And Ioyes of Loue are neuer done:

But thence accuſt are thoſe that miſſe
Their Garment when this Wedding is.

14

Sweet Ieſus, ſeal'd, and clad therefore,
For that great meeting let vs be,
(Where People, Tongues, and kinreds, more
Then can be tolde, attend on Thee)

To make thoſe ſhoutes of Joy and praiſe,
Which to thine honour they ſhall raiſe.

Rogation weeke.

THis is called *Rogation weeke*, being ſo tearmed by Antiquity a *Rogando*, from the publike *Supplications*. For then the *Letany* which is full of humble Petitions and entreaties, was with ſolemn *Proceſſion* uſually repeated; becauſe there be about that ſeaſon, moſt occaſions of publike Prayer, in regard Princes goe then forth to battaile; the Fruites and hope of plenty are in their bloſſome; the Ayre is moſt ſubiect to contagions & Infection; and there is moſt labouring and trauiailing, both by Land, and Sea alſo, from that time of the yeare forward. Which laudable cuſtome (though it be lately much decayed, and in ſome Countries abuſed from the right end, and mingled with ſuperſtitious Cerimonies) is in many places orderly retained, according as the Church of England approueth it: And wee yearly

yearely make vse also of those *Processions*, to keepe knowledge of the true Bounds of our seuerall *Parishes*, for auoyding of strife. And those *Perambulations* were yearely appointed likewise, that, viewing *Gods* yearely blessing vpon the Grasse, the Corne, and other fruites of the Earth, we might be the more prouoked to praise him.

Song. 80.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoeuer in thy Name
we pray'd for, as we ought to pray,
Thou would'st vouchsafe to grant the same.

Oh, therefore we beseech thee now,
To these our Prayers, which we make,
Thy gracious eare in fauour bolue,
And grant them for thy mercies sake.

2

Let not the Seasons of this yeare,
(As they their Courses doe obserue)
Engender those Contagions here,
Which our transgressions doe deserue:

Let not the Summer wormes impaire
Those bloomings of the Earth we see;
Nor Blastings, or distemper'd Ayre
Destroy those fruites that hopefull be.

3

Domesticke Brawles expell thou farre,
And be thou pleas'd our Coast to guard,
The dreadfull sounds of in-brought Warre,
Within our Confines be not heard:

Continue also here thy word,
And make vs thankfull (we thee pray)

The Pestilence, Dearth, and the Sword
Haue beene so long with-held away.

4

And, as we heedfully obserue
The certaine limits of our Grounds,
And outward quiet to preserve,
About them walke our yearely Rounds:

So let vs also haue a care,
Our soules possessions, LORD, to know,
That no encroachments on vs there,
Be gained by our subtile Foe.

5

What pleasant Croues, what goodly Fields!
How fruitfull Hills, and Dales haue we!
How sweet an Ayre our Climate yeelds!
How soar'd with Flockes, and Herds are we!
How Milke, and Honey doth o'reflowe!
How cleare and wholesome are our Springs!
How safe from rauinous Beasts we goe!
And oh, how free from Poysonous things!

6

For these, and for our Grasse, our Corne;
For all that springs from Blade, or Boagh;
For all those blessings that adorne
Our Wood, or Field this Kingdome through:
For all of these, thy praise we sing,
And humbly (LORD) entreat thee too,
That fruite to thee we forth may bring,
As unto Us thy Creatures doe.

7

So, in the sweet refreshing shade
Of thy Protection sitting downe,
Those gracious fauours we haue had,
Relate we will to thy renowne;
Pea, other men, when we are gone,

Shall

Shall for thy mercies honour Thee,
And famous make what thou hast done,
To such as after them shall be.

S. George his Day.

THIS may be called the *Court Holy-Day*; for with vs it is solemnized vpon command, in the Court-royall of the *Maiessty of Great Britaine* onely, or in the Families of those *Knights of the Order*, who are constrained to bee absent from the solemnity there held, which is vsually on the day anciently dedicated to *George the Martyr*. Neuerthelesse, we beleue not that it was he whom they anciently chose to be the *Patron* of the fore-named *Order*: For the relation of him who deliuered the *Lady* frō the *Dragon* is onely a *Christian Allegory*, inuented to set forth the better the *Churches* deliuerance. *Iesus Christ* is the true *S. George*, and our *English* tutelary *Saint*; Euen he that cometh armed vpon the *White Horse*, *Rev. 19. 11*. The *Dragon* hee ouerthrowes is the *Beast* mentioned in the same *Chapter*, and called (a little before) the *Dragon with seauen heads and ten hornes*: The *Lady* he deliuers is that woman whom the *Dragon* persecutes, *Rev. 12*. And to the honour of him I conceiue the most honourable *Order of S. George* to be continued, and this *Day* consecrated. Nor is there any irreuerence in imposing this Name on our *Redeemer*; for *George* signifieth a *Husbandman*, which is a Name or Attribute that euen *Christ* applied to his *Father*, *Iohn 15. 2*. My *Father* (saith hee) *is the Vine*, *John 15. 1*, is the *George*, or the *Husbandman*. And indeed, very properly may this *Nation* call *GOD* their *George* or *Husbandman*: For hee hath (as it were) moored this *Island* with the *Sea*, walled it with naturall *Bulwarkes*, built *Towers* in it, plan-
ted

ted his truth here, weeded, dressed, and replenished it like a Garden; and, in a word, euery way done the part of a good *Husbandman* thereon. Howsoeuer therefore the first occasion of this *Dayes* great solemnity seeme but meane (as the beginnings of many noble inventions were) yet I conceaue that Institution to haue beene ordained to weighty and Christian purposes: Euen to oblige the *Peeres* of this *Kingdome* by the new and strict bands of an honourable *Order*, to imitate their *Patrons* care ouer his *Vineyard*, to remember them, that they are the *Band-Royall*, to whom the Guard thereof is committed, to stirre vp in them vertuous emulations, and to shew them how to make vse of their temporall dignities to the glorie of *God*. For, beside many other reuerend *Officers*, there belongs a *Prélate* also to these Solemnities: And me thinkes, we should not imagine, that the *Founder* of it (being a Christian Prince, assisted by a wise and religious Counsel) would haue so prophaned the most excellent dignity of the *Church*, as to make it waite on Ceremonies ordained for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrary, and are not in danger of this sentence; *Euill to him that euill thinketh.*

Song. 81.

Sing this as the 3. Song.

All praise and glorie that we may,
 Ascribe we, *LORD*, to Thee,
 From whom the triumphs of this Day,
 And all our glories be:
 For of it selfe, noz East, noz West,
 Doth Honour ebbe oz flowe;
 But as to Thee it seemeth best,
 Preferme vs to bestowe:

2

Thou art, oh Christ, that valiant Knight,
 whose Order we professe,
 And that Saint George, who oft doth fight
 For England in distresse:
 The Dragon thou o'rethrew'st is he,
 That would thy Church deuoure,
 And that faire Lady (LORD) is she,
 Thou sauest from his power.

3

Thou like a Husbandman prepar'd
 Our fields, yea sowne them hast;
 And, Knight-like with a warlike guard,
 From spoile enclos'd them fast.
 Oh daigne, that those, who in a Band
 More strict then heretofore,
 Are for this Vineyard bound to stand,
 May watch it now the more:

4

Pea grant, since they elected are,
 New Orders to put on,
 And sacred Hieroglyphickes weare
 Of thy great Conquest wonne,
 That those (when they forget) may tell,
 Why those of them are worne,
 And inwardly inforce as well,
 As outwardly adorne;

5

That so their Christian-Knighthood may
 No Pagan Order seeme;
 Nor they their Meetings passe away,
 As things of vaine esteeme;
 And, that we may our triumphs all
 To thy renowne apply,
 Who art that Saint, on whom we call,
 When we Saint George doe cry,

For publike Deliuerances.

God hath vouchsafed vnto this *Kingdome* many publike deliuerances, which ought neuer to be forgotten; but rather should be celebrated by Vs, as the daies *Purim* by the *Israelites*, *Hester* 9. 26. Especially that of the fift of *November*; for the celebration whereof there is a Statute enacted: And it is hoped we shall neuer neglect, or be ashamed to praise God for that Deliuery, according to prouision made to that purpose. For that, & the like occasions therefore this *Hymne* is composed.

Song. 82.

Sing this as the 9. Song.

With *Isr'el* we may truely say,
If on our side *God* had not beene,
Our Foes had made of vs their pray,
And we this Light had neuer seene:
The Pit was digg'd, the snare was laid,
And we with ease had beene betrai'd.

²
But they that hate vs undertooke
A Plot they could not bring to passe;
For, he that all doth ouerlooke,
Preuented what intended was:
We found the Pit, & scap'd the Gin,
And saw their Makers caught therein.

³
The meanes of helpe was not our owne,
But from the *LORD* alone it came;
(A fauour undeserued showane)
And therefore let vs praise his Name:

Oh,

Oh, praise his Name ; for it was he,
That broke the Net, and set vs free.

4

Unto his honour let vs sing,
And Stories of his Mercy tell ;
With praises let our Temples ring,
And on our Lips thankelgiuing dwell :
Pea, let vs not his loue forget,
White Sunne, or Moone doth rise or set.

5

Let vs redeeme againe the Times,
Let vs begin to liue anew,
And not reuiue those hainous crimes,
That dangers past so neere vs drew ;
Lest he that bid his hand reuoke,
Returne it with a double stroke.

6

A true Repentance takes delight
To minde Gods fauours heretofore ;
So, when his mercies men recite,
It makes a true Repentance more :
And where those vertues doe encrease,
They are the certaine signes of Peace,

7

But where encreasing Sinnes we see,
And to such dulnesse men are growne,
That sleighted those Protections bee,
Which GOD in former time hath showne,
It shall betoken to that Land
Some Desolation neere at hand,

8

Our hearts, oh, neuer harden so,
Nor let thine Anger so returne ;
But with desire thy will to do,
For our offences let vs mourne :

And

And mind to praise (eu'n teares among)
Thy Mercies in a ioyfull Song.

For the Communion.

WEe haue a custome among vs, that, during the time of administring the blessed *SACRAMENT* of the *Lords Supper*, there is some *Psalme* or *Hymne* sung, the better to keepe the thoughts of the *COMMUNICANTS* from wandring after vaine objects: This *Song* therefore (expressing a true thankfulnesse, together with what ought to be our faith concerning that *Mysterie*, in such manner as the vulgar capacity may be capable thereof) is offered vp to their deuotion, who shall please to receiue it.

Song. 83.

Sing this as the 3. Song.

That fauour, LORD, which of thy grace
We doe receiue to day,
Is greater then our merit was,
And more then praise we may :
For, of all things that can be told,
That which least comfort hath
Is more, then e're deserue we could,
Except it were thy wrath :

2

Pet we, not onely haue obtain'd
This worlds best gifts of thee ;
But thou thy flesh hast also daign'd,
Our food of life to be :
For which, since we no mends can make,
(And thou requir'st no more)

The Cup of sauing health we take,
And praise thy Name therefore.

3

Oh teach vs rightly to receiue,
What thou dost here bestow;
And learne vs truely to conceiue,
What we are bound to know,
That such as cannot waide the deepe
Of thy vnfathom'd Word,
May by thy grace safe courses keepe
Along the shallow Ford.

4

This Mysterie, we must confesse,
Our reach doth farre exceede,
And some of our weake faiths are lesse
Then graines of Mustard-seed:
Oh therefore, LORD, encrease it so,
That fruite may beare to Thee,
And that implicite faith may grow,
Explicite faith to be.

5

With hands we see not, as with Eyes:
Eyes thinke not as the Heart;
But each retaines what doth suffice,
To act his proper part:
And in the Bodie while it bides,
The meanest Member shares
That blisse, which to the best betides,
And as the same it fares:

6

So, if in vnion vnto thee
United we remaine,
The Faith of those that stronger be,
The weaker shall sustaine:
Our Christian Loue shall that supply,
Which we in knowledge misse,

And humble thoughts shall mount vs hie,
 Eu'n to eternall blisse;

7

Oh pardon all those hainous crimes,
 whereof we guilty are;
 To serue thee more in future times,
 Our hearts doe thou prepare;
 And make thou gracious in thy sight,
 Both vs, and this we do,
 That thou therein mayst take delight,
 And we haue loue thereto.

8

No new Oblation we deuise,
 For sinnes prefer'd to be;
 Propitiatory sacrifice
 was made at full by Thee:
 The Sacrifice of Thankes is that,
 And all that thou dost craue,
 And we our selues are part of what
 we sacrificed haue.

9

We doe no grosse Realities
 Of Flesh in this conceaue;
 No, that their proper qualities
 The Bread or Wine doe leaue:
 Yet, in this holy Eucharist,
 we (by a meanes diuine)
 Know we are fed with thee, oh Christ,
 Recciuing Bread and Wine.

10

And though the outward Elements
 For signes acknowledg'd be,
 we cannot say thy Sacraments,
 Things onely signall be:
 Because, who e're thereof partakes,
 In those this powre it hath;

It either them thy Members makes,
O: slaues of Sinne and Death.

11

For vnto those doe we encline,
(But from them are estrang'd)
Who yeeld the forme of Bread and Wine,
Yet thinke the Substance chang'd:
For we belecue each Element
Is what it seemes indeed,
Although that in thy Sacrament,
Therewith on thee we feed.

12

Thy Real-presence we auowe,
And know it so diuine,
That carnall Reason knowes not how,
That presence to define:
For, when thy Flesh we feed on thus,
(Though strange it doe appeare)
Both we in thee, and thou in vs,
Eu'n at one instant are.

13

No maruaile many troubled were,
This Secret to vnfold;
For Mysteries Faiths obeys are,
Not things at pleasure told.
And he that would by Reason sound,
What Faiths deepe reach conceales,
May both himselfe and them confound,
To whom his Rules he leaues.

14

Let vs therefore our Faith erect,
On what thy Word doth say,
And hold their knowledge in suspect,
That new foundations lay:
For, such full many a grieuous Rend
Within thy Church haue left;

And

And by thy peacefull Sacrament,
The world of Peace bereft:

15

Pea, what thy pledge and seale of Love,
Was first ordain'd to be
Doth great and hateful Quarrels moue,
Where wangling spirits be:
And many men haue lost their blood,
(who did thy Name professe)
Because they hardly vnderstood
What others would expresse.

16

Oh, let vs not hereafter so,
About meere words contend,
The while our crafty common foe,
Procures on vs his end:
But if in Essence we agree,
Let all with Loue assay,
A helpe vnto: he weake to bee,
And for each other pray.

17

Loue is that blessed Cymment, LORD,
Which must vs re-vnite;
In bitter speeches, fire and sword,
It neuer tooke delight:
The weapons those of Malice are,
And they themselues beguile,
Who dreame, that such ordained were
Thy Church to reconcile.

18

Loue brought vs hither and that Loue
Perswades vs to implore,
That thou all Christians hearts would'st moue,
To seeke it more and more;
And that Selfe will no more bewitch
Our minds with foule debate;

Not fill vs with that malice, which
Disturbes a quiet State :

19

But this especially we craue,
That perfect Peace may be
Among those that disagreed haue,
In the way of loue to thee;
That they with vs, and we with them,
May Christian Peace retaine,
And both in new Ierusalem
With thee for euer raigne.

20

No longer let ambitious Ends,
Blinde Zeale, or cankred Spight,
Those Churches keep from being friends,
Whom Loue should fast vnite :
But let thy gloze shine among
Those Candlestickes, we pray,
We may behold what hath so long
Exil'd thy Peace away:

21

That those, who (heeding not thy word)
Expect an earthly Powre,
And vainly thinke, some temp'ral Sword
Shall Antichrist deuoure;
That those may know, the weapons are
No such, as they doe faigne,
And that it is no carnall warre,
Which we must entertaine.

22

Confessors, Martyrs, Preachers strike
The Blowes, that gaine this Field:
Thanks, Prayre, Instructions, and the like,
Those weapons are they wield:
Long-suffering, Patience, Prudent-care,
Must be the Court-of-Guard;

D

Ind

And faith and Innocencie are
Instead of walles prepared.

23

For these (no question) may as well
Great Babel ouerthrow,
As Ierichoes large Bulwarkes fell,
When men did Rams-hornes blowe:
Which could wee credit, wee should cease
All bloody plots to lay,
And to suppose, Gods holy peace
Should come the Devils way.

24

LORD, let that flesh, and blood of thine,
Which fed vs hath to day,
Our hearts to thy True-love encline,
And driue ill thoughts away:
Let vs remember what thou hast
For our meere loue endur'de;
Euen, when of vs despis'de thou wast,
And we thy death procur'de:

25

And with each other, for thy sake,
So truly let vs beare,
Our patience may vs dearer make,
When reconcil'd we are:
So, when our courses finisht be,
We shall ascend aboue
Sunne, Moone, and Starres, to liue with Thee,
That art the God of Loue.

Ember weeke.

THe *Ember weekes* are foure Fasts, anciently solemnized at the foure principall Seasons of the yeare, and by an Institution appointed to bee obserued for diuers good

good purposes. First, to humble our selues by *Fasting* and *Prayer*, that *God* might, vpon our humiliation, be moued to grant vs the blessings belonging to those seasons. Secondly, that it might please *God* to strengthen our Constitutions, against the distemperatures occasioned by the leuerall humors predominate at those *Times*, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of euery season to *Gods* glory. And lastly, that there might be a publike *Fasting* and *Prayers* made for those (according to the *Apostles* vlc) who by the laying on of hands were to bee confirmed in the Ministry of the *Gospel* : For the *Sunday* next after these *Fasts* is the time ordinarily appointed for the ordination of such as are called to those Offices.

Song. 84.

Sing this as the 9. Song.

Thou dost from eu'ry season, LORD,
To profit vs, aduantage take,
And at their fittest Times afford
Thy Blessings for thy mercy sake :
At Winter, Summer, Fall, or Spring,
we furnish'd are of eu'ry thing.

2

A part therefore from each of these,
With one consent reseru'd haue we,
In Prayer and Fasting to appease
That wrath our sinnes haue mou'd in thee,
And that thou mayst not for our crimes,
Destroy the blessings of the Times.

3

Oh grant, that our Deuotions may
With true sincerenesse be perform'd,
And that our liues, not for a day,
But may for euer be reform'd :

Lest we remaine as fast in sinne,
As if we neu'r had fasting byn.

⁴
Our Constitutions temper so,
Those Humors, which this season raine,
May not haue po'wre to ouerthrowe
That health, which yet we doe retaine:
Else, through that weaknesse which it brings,
LORD, make vs strong in better things.

⁵
And, since thy holy Church appoints
These times, thy Workemen forth to send,
And those for Pastors now anoints,
Who on thy Folde are to attend;
Blesse thou, where they who (should ordaine)
With Prayer and Fasting hands haue laine.

⁶
Oh, blesse them, euer-blessed LORD,
Whom for thy worke the Church doth chuse;
Instruct them by thy sacred Word,
And with thy spirit them infuse,
That true, and teach aright they may,
And we their teaching will obey,

These that follow are thankesgiuings for
publike benefites.

For seasonable weather.

IT is our duty to giue God thanks, & praise him, both
publikely, and priuately for all his mercies; especially,
for such as tend to the generall good. And therefore
the Church hath in her *Liturgie* ordained set formes of
Thankes-

Thanksgiving for such ends : In imitation whereof these following *Hymnes* are composed, that we might the oftner, and with more delight exercise this duty, which is most properly done in *Song*: And therby also the formes of *Thanksgiving* are much the more easily learned of the common people, to be sung of them amid their labours. This, that next followes, is a thanksgiving for seasonable weather ; I y meanes whereof we enioying the blessings of the earth, ought at all times to praise God for the same.

Song. 85.

Sing this as the 3. Song.

LORD, should the Sunne, the Clouds, the Wind,
The Ayre, and Seasons be
To vs so froward, and unkinde,
As we are false to Thee ;
All fruites would quite a way be burn'd,
O: lye in water d:rown'd,
O: blasted be, o: ouerturn'd,
O: chilled on the ground.

2

But, from our duty though we swarue,
Thou still dost mercy show,
And daigne thy Creatures to preserue,
That men might thankfull grow ;
Pea, though from day to day we sinne,
And thy displeasure gaine,
No sooner we to cry beginne,
But pittie we obtaine.

3

The weather now thou changed hast,
That put vs late to feare,
And when our hopes were almost past,
Then comfort did appeare.

D 3

The

The Heau'n the Earths Complaints hath heard;
 They reconciled be,
 And thou such weather hast prepar'd,
 As we desir'd of thee:

4

For which with lifted hands and eyes,
 To thee we doe repay
 The due, and willing sacrifice
 Of giuing thanks to day;
 Because, such Offerings we should not
 To render thee be slowe;
 Nor let that mercie be forgot,
 At which thou art pleas'd to shewe.

For Plenty.

Plenty is the cure of Famine, and a blessing which, above all other, we labour and trauaile for; yet, when we haue obtained the same, it makes vs many times so wanton instead of being thankfull, that wee forget not onely Gods mercy in that, but abuse all other benefits. To put vs therefore in minde of our duty, and to expresse the better a continuall thankfulnessse to the Almighty, this Hymne is composed.

Song. 86.

Sing this as the 3. Song.

How oft, and in how many crimes,
 Thee Jealous haue we made?
 And, blessed GOD, how many times
 Haue we forgiveness had?
 If we with teares to bed at night
 For our transgressions goe,

To vs thou dost, by morning-light,
Some comfort daigne to shew.

2

This pleasant Land, which for our sinne
Was lately barren made,
Her fruitfulness doth new begin,
And we are therefore glad:
We for those Creatures thankfull be,
Which thou bestowest, LORD,
And for that Plenty honour Thee,
Which thou dost now afford.

3

Oh, let vs therewith in excesse
Not wallow like to Swine;
Nor into gracelesse wantonnesse
Conuert this grace of thine;
But so reuiue our feebled powres,
And so refresh the poore,
That thou mayst crowne this Land of ours,
With plenties euermore.

For Peace.

P *Peace* is the Nurse of *Plenty*, and the meanes of so many other blessings, both publike and priuate, that God can neuer be sufficiently praised for it; yet instead of glorifying him, men most commonly abuse it to the dishonour of God, and their ruine. This *Hymne* therefore is composed, that it may giue occasion to vs more often to meditate Gods mercy, & to glorifie his Name, who aboue all other Nations haue tasted the sweetnesse of this benefit.

Song. 87.

Sing this as the 3. Song.

SO cause vs, LORD, to thinke vpon
 Those blessings we possesse,
 That what is for our safety done,
 We truely may confesse:
 For we, whole Fields, in time forpast,
 Most bloody warre did staine,
 (Whil' A Fire, and Sword both others wast)
 In safety now remaine.

²
 No armed troupes the Ploughman feares;
 No shot our Walls s' returne;
 No Temple shakes about our eares;
 No Village here doth burne;
 No Father heares his pretty Child
 In vaine for succour cry;
 No Husband sees his Wife defild,
 Whil' A he halfe dead doth lye.

³
 Deare God, boughsafe to pittie those,
 In this distresse that be,
 They, to protect them from their foes,
 May haue a friend of Thee:
 For, by thy Friendship we obtaine
 These glad some peacefull dayes,
 And (somewhat to returne againe)
 We thus doe sing thy praise.

⁴
 We praise thee for that inward Peace,
 And for that outward Rest,
 Where with vnto our Joyes encrease,
 This Kingdome thou hast blest:

Oh, neuer take the same away,
 But let it still endure ;
 And grant (oh LORD) it make vs may
 More thankfull, not Secure.

For Victory.

Our God is the Lord of Hosts, and the God of Battles:
 whensoever therefore wee haue gotten the vpper
 hand ouer our enemies, wee ought not to glory in our
 owne strength, Policy, or Valour, but to ascribe the
 glory of it to him only, and returne him publike thanks
 for making vs victorious ouer our enemies : And this
 Hymne serueth to helpe their deuotion, who are willing
 to performe that duty.

Song. 88.

Sing this as the 44. Song.

We loue thee, LORD, we praise thy Name,
 Who, by thy great Almighty arme,
 Hast kept vs from the spoile, and shame
 Of those, that sought our causelesse harme :
 Thou art our Life, o: Triumph-Song,
 The Ioy and Comfort of our heart ;
 To thee all praises doe belong,
 And thou the LORD of Armies art.

2

We must confesse it is thy powre,
 That made vs Masters of the Field ;
 Thou art our Bulwacke and our Towre,
 Our Rocke of refuge, and our Shield:
 Thou taught'st our hands and Armes to fight;
 With bigour thou did'st gird vs round ;
 Thou mad'st our foes to take their flight,
 And thou did'st brate them to the ground.

3 with

3

With fury came our armed foes,
 To blood and slaughter fiercely bent,
 And perils round did vs inclose,
 By whatsoeuer way we went,
 That hadst not thou our Captaine beene,
 (To leade vs on, and off againe)
 We on the place had dead beene seene,
 Or mask'd in blood and wounds had laine.

4

This Song we therefore sing to Thee,
 And pray, that thou for euermore
 Wouldst our Protector daigne to be,
 As at this time, and heretofore;
 That thy continuall fauour shewne,
 May cause vs more to Thee encline,
 And make it through the world be knowne,
 That such as are our foes, are thine.

For deliuerance from a publike
Sicknesse.

THe *Pestilence*, and other publike sicknesses are those
 Arrowes of the Almighty wherewith hee punisheth
 publike transgressions: This *Hymne* therefore is to
 praise him, when he shal vnslack the Bow which was bent
 against vs; and the longer he with-holds his hand, the
 more constantly ought wee to continue our publike
 Thanksgiuing; for when we forget to perseuere in prai-
 sing God for his mercies past, we vsually reuiue those
 sinnes that will renew his Iudgements.

Song.

Song. 89.

Sing this as the 9. Song.

When thou would'st, LORD, afflict a Land,
 O: scourge thy People that offend,
 To put in practice thy command,
 Thy Creatures all on thee attend;
 And thou, to execute thy Word,
 Hast Famine, Sicknesse, Fire, and Sword.

2

And here among vs, for our sinne,
 A sore Disease hath lately raign'd,
 whose fury so vntayd hath bin,
 It could by nothing be restrain'd;
 But ouerthrew both weake & strong,
 And tooke away both old and young.

3

To thee our cries we therefore sent,
 Thy wanted Pity, LORD, to proue;
 Our wicked wayes we did repent,
 Thy Visitation to remoue;
 And thou thine Angell didst command,
 To stay his wrath-inflicting hand.

4

for which thy loue, in thankfull wise,
 Both hearts and hands to thee we raise,
 And in the stead of former cries,
 Doe sing thee now a Song of Praise;
 By whom the fauour yet we haue,
 To scape the neuer-filled Graue.

For the *Kings* day.

THe first day of *KING*s Raigne, hath beene anciently obserued in most *Kingdomes*: And with vs
 that

that custome is worthily retained; partly, for ciuill ends; and partly, that the people might assemble together, to praise God for the benefit the *Common-wealth* receiueth by the *Prince*; To pray for his preservation also, and to desire a blessing vpon him and his *Gouernment*: To which purpose this *Song* is composed.

Song. 90.

Sing this as the 3. Song.

When (LORD) we call to minde those things,
That should be sought of Thee,
Remembring that the hearts of Kings
At thy disposing be,
And how of all those blessings, which
Are outwardly possess,
To make a Kingdome safe and rich,
Good Princes are the best;

2

We thus are mou'd to sing thy praise,
For Him thou daigned hast,
And humbly beg, that all our dayes
Thy care of vs may last.
Oh, blesse our King, and let him raigne,
In peacefull safety long,
The Faith's Defender to remaine,
And sheld the Truth from wrong.

3

With awfull Loue, and louing Dread,
Let vs obserue him, LORD,
And, as the Members with their Head,
In Christian peace accord:
And fill him with such royall care,
To cherish vs for this;
As if his heart did feelee we are
Some liuing parts of his.

4

Let neither Party struggle from
 That duty should be shewne,
 Lest each to other plagues become,
 And both be ouerthrowne:
 For, o're a disobedient Land
 Thou dost a Tyrant set;
 And those, that Tyrant-like command,
 Haue still with Rebels met.

5

Oh, neuer let so sad a doome
 Upon these Kingdomes fall;
 And to assure it may not come,
 Our sinnes forgie vs all:
 Yea, let the Parties innocent
 Some dammage rather share,
 Then, by vnchristian discontent,
 A double curse to beare.

6

Make vs (that placed are belowe,
 Our callings to apply)
 Not ouer-curious be to know,
 What he intends on high:
 But, teach him iustly to command,
 As rightly to obey;
 So, both shall safe together stand,
 And doubts shall sie away.

7

When hearts of Kings we pry into,
 Our owne we doe beguile,
 And what we ought our selues to doe,
 We leaue vndone the while:
 Whereas, if each man would attend
 The way he hath to liue,
 And all the rest to thee commend,
 Then all should better thine.



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and second part of this Booke ; the
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The Authors Hymne.

Great Almighty, God of Heauen,
 Honour, praise, and glory be
 Now, and still hereafter giuen,
 For thy blessings daigned me:
 Who hast granted and prepared,
 More then can be well declared,

By thy mercy thou didst raise me,
 From below the pits of clay;
 Thou hast taught my lips to praise thee;
 Where thy loue confesse I may:
 And those blessed hopes dost leaue me,
 Whereof no man can bereaue me.

By thy grace, those passions, troubles,
 And those wants that me oppress;
 Haue appear'd as water-bubbles,
 Or as dreames, and things in least:
 For (thy leisure still attending)
 I with pleasure saw their ending.

Those afflictions, and those terrors,
 Which to others grim appeare,
 Did but shew me where my errors,
 And my imperfections were:

But distrustfull could not make me
 Of thy loue; nor fright, nor shake me,

When in publike to defame me,
 A designe was brought to passe,
 On their heads that meant to shame me,
 Their owne malice turned was;
 And that day, most grace was shewne me,
 Which they thought should haue vndone me.

Therefore, as thy blessed Psalmist,
 When he saw, his warres had end,
 (And his dayes were at the calmest)

Psalmes and Hymnes of praises pend :

Do, my rest by thee enjoyed,

To thy praise I haue employed,

Yea, rememb'ring what I bow'd,

When enclos'd from all but thee,

I thy presence was allowed,

While the world neglected me :

This, my Muse hath tooke vpon her,

That she might aduance thine honour.

LORD, accept my poore endeauour,

And assist thy seruant so,

In good Studies to perseuer,

That more fruitfull he may grow :

And become thereby the meeker ;

Not his owne vaine Glorie seeker.

Grant my frailties and my folly,

(And those daily Sinnes I doe ;)

May not make this worke vnholp,

Nor a blemish bring thereto :

But, let all my faults committed,

With compassion be remitted.

Those base hopes that would possesse me,

And, those thoughts of vaine repute,

Which doe now and then oppresse me,

Doe not, LORD, to me impute :

And, though part they will not from me,

Let them neuer overcome me.

Till this present, from obscenness,

Thou, oh LORD, hast kept my Pen,

And my Verse abhor'd vncleanesse,

Though it vaine were, now, and then :

My loose thoughts it ne're enflamed :

But, I thereby them haue tamed.

Still with-hold me from delighting

That, which thine may mis-beleeme ;

And from eu'ry kinde of writing,
 wherby this may loose esteeme,
 That I may with Faith and Reason,
 Eu'ry future Volume leason.

Oh, preserve me from committing
 Aught that s hainously amisse;
 From all speeches him vnfitting,
 That hath beene employ d on this:
 Yea, as much as may be daigned,
 Keepe my very Thoughts vnstained.

That these Helpes vnto Deuotion,
 May no scandall haue at all,

LORD, I make to thee this motion,
 For their sakes that ble them shall:
 Of the world I am not fearefull,
 Nor of mine owne glozy carefull.

Whil'st thy fauours thou dost daigne me,
 I despise the worlds respect,
 And most comforts entertaine me,
 when I suffer most neglect:

Yea, I then am best rewarded,
 when I seeme the least regarded.

For (oh) when I minde my Saviour,
 And how many a spightfull tongue,
 Sland'zed his most pure behauiour,
 And his pious't woꝝkes did wrong:

I contented am, and care not,

Though my life, Detraction spare not,

Therefore, when that I shall blamed,
 Or with cause, or causelesse be;
 So thy Truth be not defamed,
 Fall what can befall on me:

Let my fame of none be friended,

So thy Saints be not offended.

That is most my feare (oh Father)

Thy assistance therefore lend;
 And, oh let me perish, rather
 Then thy little ones offend:

Let my life some honour doe thee,
 Or by death returne me to thee.

For, thy praise I wish, and loue it;
 And (oh) let my end be shame,
 If for mine owne sake, I conet
 Either life, or death, or fame:

So it may be to thy glory,
 Let Detraction write my storie.

But to thee which way anattling,
 Can my shame or honour be?
 Truth shall euer be preuailing,
 Whatsoe're is thought of me:

Thou nought lookest through my folly,
 Nor gain'st ought by the most holy.

And I know, that whosoever
 Hath thy glory in esteeme,
 Will accept this good endeavour,
 Whatsoe're the worlde or kene seeme,

Let (oh therefore) be fulfilled,
 That which thou (oh LORD) hast willed.

And when I with Israels Singer,
 To these Songs of faith, shall learne,
 Thy ten-stringed Law to singe,
 And that Musicke to discerne:

Lift me to that Angell-quire,
 Whereunto thy Saints aspire.

FINIS.



To the Reader.

THat such as haue skill and are delighted with musicke, may haue the more varietie, to stirre vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuerthelesse all (but some few of them) may be sung to such tunes as haue beene heretofore in vse; For the benefit therefore of those who haue no experience in Musicke, I haue here set downe which Songs they be; and to what old tunes they may be sung.

To the tune of the 1. 2. 3. and of an hundred other Psalmes may be sung. Song the 3. 21. 32. 33. 35. 38. 43. 53. 57. 58. 67. 69. 72. 78. 81. 83. 85. 86. 87. 90.

To the tune of the 51. 100. 125. Psalmes and the ten Commandements, &c. may be sung Song the 5. 6. 8. 11. 12. 27. 28. 34. 42. 44. 48. 51. 52. 56. 60. 61. 64. 65. 66. 68. 70. 73. 76. 77. 80. 88.

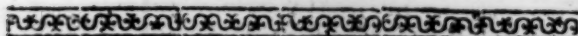
To the tune of the 112. 127. Psalmes & the Lords Prayer, &c. may be sung, Song the 7. 40. 41. 45. 49. 50. 54. 59. 62. 71. 74. 75. 79. 82. 84. 89.

To the tune of the 113. Psalme may be sung. Song the 9. 10. 17.

To the tune of the 25. Psalme may bee sung, Song the 20.

To the tune of the 124. Psalme may be sung, Song the 47.

FINIS.



Errata.

Page 2, in the Title of the Song, reade *Exod. 15. p. 6.*
in the Title of the Song, reade *Dent. 32. pa. 40. li. 26*
reade the *panement* of it, li. 43. reade with *Charity*, pa. 42.
in the direction, for *Thy*, reade *Underneath*, pa. 67. li. 18.
for *alme* reade *to life*, pa. 110. li. 17. reade *to the Gentiles*,
pa. 138. in the direction, for *And* reade *Thy*, pa. 145. li. 17.
for *confused* reade *comforted*.

Re: Hollings &

